The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 3.—WHOLE NUMBER 1200.

JOHN HECKER, PROPRIETOR. NEW-YORK, MARCH 18, 1854. { AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

IN TRINITY CHURCH........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 7 " 5 "
CHURCH OF THE NATIVITY.............. 9 A. M.
CHURCH OF THE ANNUNCIATION............ 9 " and 4 P. M.
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MARCH.

19. Third Sunday in Lent.
25. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.
26. Fourth Sunday in Lent

APRIL.

2. Fifth Sunday in Lent.
9. Sixth Sunday in Lent: Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. GOOD FRIDAY. [Proper Psalms instead of the Psalms for the day.]
15. Easter Even.
16. EASTER DAY. [Proper "Anthems" (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the day.]
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

THE CHURCH AT HOME.

New York.—Between the 1st and 7th of March, inclusive, the Rt. Rev. the Provisional Bishop confirmed as follows: March 1st, at the church of St. John Baptist, *six;* evening, at Christ church, North Brooklyn, *twelve;* 2d, evening, at Calvary church, Williamsburgh, *seven;* 3d, at St. Paul's, Williamsburgh, *one;* 5th, at St. Stephen's, New York, *twenty-seven;* afternoon, at the church of the Nativity, *sixteen;* evening, at St. Mark's, Williamsburgh, *six;* 7th, at the chapel of the Ascension, Green Point, *sixteen;* making, all together, *ninety-one.* At all these places, the Bishop preached, and at all but one addressed the candidates.

New Jersey.—On Sunday, March 12th (Second in Lent), in Grace church, Van Voorst, in Jersey city, the rector-elect, the Rev. Mr. MACURDY, and the Rev. Mr. HARRIMAN (of the diocese of New York), read morning prayers, and the Bishop preached, confirmed *seventeen* persons, and administered the Holy Communion. In the afternoon the Rev. Professor MAHAN (of the diocese of Pennsylvania), and the Rev. Mr. HARRIMAN, read prayers, and the Bishop administered infant baptism and examined the children, after they had been catechized by the rector-elect.

In the evening, in St. Matthew's (German) church, Newark, the rector-elect, the Rev. Mr. ROSE, and the Rev. Mr. TOWELL read prayers, the Rev. Mr. ROSE preached, and the Bishop confirmed *nineteen* persons, of whom one was from Christ church. The Rev. Mr. STEWART was present.

On Monday, 13th, in St. John's church, Elizabethtown, the Rev. Messrs. ADAMS and CLARKSON read evening prayers, the rector, the Rev. Mr. MOORE, catechized the children, and the Bishop examined them, preached, and confirmed *sixteen* persons. The Rev. Messrs. PEET, HOFFMANN, and STEWART were present.

Pennsylvania.—Within two weeks, we have had to record the death of two clergymen, the Rev. Mr. GASSAWAY, of St. Louis, and the Rev. Mr. KNAPP, of Mobile. Last week, we received from a private hand, though not in time for insertion, the melancholy news that another of our brethren had fallen. The Rev. JAMES H. FOWLES, of Philadelphia, died on Sunday the 5th inst., near the town of Wateree, South Carolina. Mr. FOWLES was elected a delegate to the late General Convention, but, being attacked early in the fall with hemorrhage of the lungs, was prevented from taking his seat; which, however, was still kept open for him, in the hope that he would so far recover as to be able to occupy it, before the close of the session. Finding that his health was gradually sinking and his strength failing, he removed not long after to his native climate, and passed his few remaining days amidst the scenes and associations of his childhood. He was a devoted and faithful pastor, greatly loved and honoured by his flock, and had but just reached the height of his ministerial usefulness. The following is an account of the proceedings had by his brethren of Philadelphia on hearing of his death:

At a meeting of the clergy of Philadelphia, assembled at the call of the Bishop, at the Episcopal Rooms, Wednesday, March 8th, on the occasion of the death of the Rev. JAMES H. FOWLES, late rector of the church of the Epiphany, the Bishop in the chair, and the Rev. WILLIAM H. ODENHEIMER acting as Secretary;

After prayers, and a short address by the Bishop, the Rev. Dr. VAUGHAN, the Rev. Dr. STEVENS, the Rev. WILLIAM H. ODENHEIMER, the Rev. WILLIAM SUDDARDS, and the Rev. J. P. B. WILMER, were appointed to prepare resolutions expressive of the sense of the meeting. Whereupon the Committee presented the following preamble and resolutions, which were unanimously adopted:—

WHEREAS, it has pleased Almighty GOD in His wise Providence to remove the Rev. JAMES H. FOWLES, late rector of the church of the Epiphany, in this city, from the labours of his earthly ministry, and

Whereas, during the eight years in which he went in and out among us, he commended himself to every conscience by the innocency and pious zeal of his daily life, and won the hearts of his brethren by his frank and manly bearing as a man and a Christian Minister, and

Whereas, his ability as a preacher, his devotion as a pastor, and the untiring diligence with which he consecrated all his high and cultivated talents to the welfare of souls and the honour of his Master, will long be remembered by his brethren in the ministry, as a precious testimony to the grace of GOD and a powerful incentive to a like zeal and faithfulness, therefore

Resolved, That we receive with profound sensibility the intelligence that a Minister so useful and beloved, has been taken away by death in the meridian of his powers and usefulness, and that we accept it as a solemn admonition that in the midst of life we are in death.

Resolved, That in the present want of able and earnest Ministers of the New Testament, such a loss is peculiarly to be deplored, and that it becomes more than ever our duty to unite with our brethren everywhere in earnest and importunate prayer to the LORD of the harvest, that He will send forth labourers to till and reap the fields which on every hand invite the care of the husbandman.

Resolved, That we tender to the bereaved and respected wife and family of our departed brother, the affectionate assurances of our sympathy in their deep affliction, and our prayers to the GOD of all grace and consolation, that they may enjoy his richest solace and support.

Resolved, That we offer to the Wardens, Vestrymen and members of the church of the Epiphany, our respectful condolence on occasion of the great loss which they have sustained, and that we unite with them in prayer to the Head of the Church that He will raise up one worthy to fill the place of their departed rector and to testify with a like power and boldness the Gospel of the grace of GOD.

On motion, it was Resolved, That the clergy, in a body, will attend the funeral of the Rev. Mr. FOWLES; and that the Bishop be requested to deliver a funeral sermon, at such time and place as he may appoint.

On motion, the Secretary was directed to print the proceedings of the meeting in the *Banner of the Cross* and the *Episcopal Recorder*, and to transmit a copy thereof to the family of the Rev. Mr. FOWLES, and to the vestry of the church of the Epiphany.

The meeting then adjourned.

W. H. ODENHEIMER, Secretary.

Missouri.—ST. GEORGE'S CHURCH, ST. LOUIS.—At a meeting of the Vestry of St. George's church, held on Monday evening the 27th inst., the following Preamble and Resolution was passed:

Whereas, It has pleased Almighty GOD to deprive this church of its beloved rector, under circumstances of great sorrow, and it is important to both the religious interests of our church and congregation, and its temporal welfare that religious services should be conducted as usual on Lord's day, with as much regularity and certainty as possible, therefore

Resolved, That the Wardens be requested to wait upon the Rt. Rev. Bishop of the Diocese with a copy of this Resolution, and earnestly and affectionately request him to aid this church, so unhappily and suddenly bereaved, with his personal ministrations, as far as will consist with his other duties, until such time as it shall please the Almighty Head of the Church to give success to the efforts we are making to supply the place of our late lamented Pastor.

A. A. MELLIER,
Secretary of the Vestry.

St. Louis, Feb. 28, 1854.

ST. LOUIS, March 6, 1854.

To the Wardens and Vestrymen of St. George's church, St. Louis:

GENTLEMEN: The Preamble and Resolution passed by your Board on Monday last, was duly placed in my hands by your Senior Warden.

I very willingly comply with your request. It may not be improper at this time, to add that it has given me great comfort in this sad bereavement to know that your body, with manly and dutiful love, resolved at once to raise a fund towards the support of the afflicted household of your late Pastor. This was surely only a proper sentiment towards the desolate home, containing a widow and her five little ones, and I trust that you have accomplished, in the various parishes of our city, the object you contemplated.

Allow me to add, too, the expression of comfort to me in knowing that your Board has also, in the same spirit of sympathy and duty, determined to continue your late rector's salary to his bereaved household until the Easter festival. My services to your Parish will be gladly and gratuitously rendered, that so you may concentrate all your efforts towards the relief of those most sorely afflicted.

Your sorrow is great, and so is mine; but what is ours in contrast with the desolation of his stricken household? May the Blessed Comforter be with them!

In haste, your friend and Bishop,
C. S. HAWKS.

We are informed by the hand which sent us the above, that Mr. GASSAWAY had a life-assurance for $5,000, and that the fund alluded to in the correspondence is $5,000 additional; all together making what we should call a very liberal provision.

Alabama.—Between the 15th of January and the 19th of February, inclusive, Bishop COBBS visited a portion of the Diocese, confirming as follows: St. Paul's church, Selma, *five;* St. Wilfred's, Marion, *eight;* Christ church, Tuscaloosa, *six,* and *one* in St. Philip's chapel; *five* at Butler, Choctaw county, and *one* at Pushmataha; St. James' church, Livingston, *five;* St. Stephen's, Eutaw, *five;* St. John's, Montgomery, *five;* in all, *forty-one* persons. The Bishop preached at all these places, and at some of them more than once.

A correspondent of the *Church Herald*, writing from Mobile on the 19th of February, has the following:

I regret to inform you of the death, by erysipelas, which struck to the brain, of the Rev. N. P. KNAPP, late rector of Christ church in this city. The Rev. Mr. KNAPP has been seventeen years in this Diocese, and is identified with its Church history. He built up the decayed Parish in Tuscaloosa, kept alive that in Columbus, organized the Parish now in charge of Bishop COBBS, in Montgomery, and has been for six years past rector of Christ church in this city. Here he has laboured faithfully, zealously and successfully. This Parish is one of the largest in the South; its pew rental is now $6,000 per annum, and not a vacant pew in his church. This fact alone speaks volumes for the Rev. Mr. KNAPP's labours. His death has cast a gloom over the city, and buried his Parish in deep distress. He was universally beloved as a pastor, honoured as a citizen, idolized as a husband and father. Yesterday his remains, borne by eight vestrymen as pall-bearers, were deposited in the vault beneath the chancel, to the solemn chanting of a requiem by the full choir, and in the presence of a crowded congregation, gazing in tears upon the solemn scene.

THE CHURCH ABROAD.

England.—A new assurance institution—the English and Irish Church and University Assurance Society—claims notice, on the ground that it proposes to devote 20 per cent. of its profits to furthering the objects of the "Friend of the Clergy Society," having for its object to afford temporary assistance to necessitous clergymen and their families, and to allow permanent pensions to the widows and unmarried daughters of clergymen of the Established Church.

THE ABERDEEN correspondence touching the GOBAT question begins to work severely upon the nerves of the Bishop's supporters. The Rev. W. DOUGLAS VEITCH, "Chaplain to the Anglican Lord Bishop in Jerusalem," not at all satisfied with the correspondence that has been published between the Bishop of OXFORD and the Premier, and evidently feeling its damaging influence, has applied to Lord ABERDEEN to know whether it was his intention to "condemn Bishop GOBAT's conduct," with an intimation that he shall publish the reply. Here it is:—

The Earl of Aberdeen to Mr. Veitch.

Downing-street, Feb. 4.

Sir, If you will have the goodness to refer to my published letter to the Bishop of OXFORD, you will perceive that in it I have expressed no opinon of the conduct of Bishop GOBAT; of whose proceedings, indeed, my information is not sufficient to enable me to do so.

My letter to the Bishop of OXFORD had reference exclusively to the nature of the instructions addressed by myself to her Majesty's Ambassador at Constantinople on the 27th of November, 1841, and to the views and intentions of Archbishop HOWLEY, of which I had perfect knowledge.—I have the honour to be, Sir, your obedient servant, ABERDEEN.

Rev. W. DOUGLAS VEITCH.

NINE PERSONS publicly renounced the errors of Popery in St. James' church, Latchford, near Warrington, and have been received into the Church of England, by the Rev. J. WRIGHT, incumbent of St. James.

PETERBOROUGH CATHEDRAL has, by order of the Dean and Chapter, been thrown open to the public, free of charge, every day from 10 A. M. until 4 P. M. A book is to be kept for registering the names of all visitors.

THE REV. G. C. GORHAM seems to have a salutary horror of imitating GEORGE HERBERT's "Priest in his parish." A parishioner of Bampton Speke gives the following sample of his parochial administration:—

The tithes were due on the 1st of January. On the second he sent a printed circular, directing attention to the fact, and requesting payment on or before the 11th. Those who did not comply were, on the 21st, served with a notice of distress, unless payment was made within a few days.

THE BISHOP of ADELAIDE has issued an appeal for assistance towards the endowment of a Bishopric of Perth, Western Australia.

LORD PLUNKET, Bishop of Tuam, has taken the oaths and his seat in the House of Lords. This makes the third Bishop sitting as Lord temporal in the House, the other two being Lord AUCKLAND, Bishop of Sodor and Man, and Lord RIVERSDALE, Bishop of Killaloe.

A BILL has been introduced into the House of Commons, with the sanction of the Bishop of LONDON, to amend the law relating to pew-rents, by which, in churches consecrated 100 years or more, if the pew-rents have been applied to the maintenance of the Minister, the repair of the church, or necessary expenses, the Church Building Commissioners may represent to Her Majesty in Council the expediency of confirming such pew-rents. No pew-rents are to be imposed on free seats.

THE CHURCH BUILDING COMMISSIONERS have approved of the plans for a new church for the district of St. Mark, parish of St. Margaret, Westminster; and have made conditional grants towards the erection of churches at St. James, Hatcham, parish of Deptford, and at several other points in the Diocese of London.

THE FOUNDATION-STONE of a new church for the district of Langley Burrell, has been laid by Mr. JOSEPH NEELD, who has liberally subscribed to the building fund.

THE BISHOP of CHESTER has laid the foundation-stone of the new church of St. James, at New Brighton. It is to be a large building, in the geometrical decorated style of architecture.

THE BISHOP of LONDON has published his judgment on the appeal of the two Minor Canons of St. Paul's cathedral. It requires the Dean and Chapter of the cathedral to prepare a plan for the disposal of the Benefices in their gift or patronage, according to the provisions contained in the 47th section of the Act of Parliament, passed in the 3d and 4th years of the reign of Her Majesty Queen VICTORIA, entitled "An Act to carry into effect, with certain modifications, the fourth report of the Commissioners of Ecclesiastical Duties and Revenues;" and dismisses the appeal in all other matters contained therein.

Canada.—St. Peter's church, Sherbrooke, has been consecrated by the Bishop of QUEBEC. The sermon on the occasion was preached by the Bishop of MONTREAL.

THE WORLD ABROAD.

England.—By the *Asia* we have three days later intelligence from Europe. War preparations, war discussions, and war excitement continue to increase. The whole nation is roused into activity and energy, and the military demonstrations have wrought their accustomed effect upon the popular feeling. The first embarkation of troops, consisting of the Cold-Stream and Grenadier Guards, took place at Southampton on the 22d ult. The scene was one of intense excitement and enthusiasm, in which all classes mingled and cheered side by side. Forty years of uninterrupted peace have rended such scenes scarcely more than traditionary to such as witnessed it. But the latent fire seems to have been touched and fuelled, and to be spreading itself through the boiling veins of John Bull. Among the rumors it is stated that a manifesto had been agreed to by France and England, *having all the force of a formal declaration* of war, and that it was to appear in a few days in the *Moniteur*. It is also reported that England has sent a final announcement to the Czar, naming a definite time within which he must evacuate the Principalities. England has formally notified the Prussian Government of her intention to send a fleet into the Baltic, and that Admiral Sir CHARLES NAPIER is appointed to the command. In Parliament also, the war question is the chief subject of discussion, without anything new or important being elicited. In the Lords, Lord BEAUMONT moved a resolution expressing the opinion of the house, that the honour and best interests of the country required that effectual means should be taken to repel the unjustifiable aggression of Russia upon the territory of the Sultan, and that the power and influence of this country should be exerted to place the relations of the Porte with the rest of Europe on such a foundation as should appear best calculated to secure, on a durable basis, the power of the Ottoman empire, and afford to it a fair opportunity of developing its natural resources, and carrying out its administrative reforms.

The Earl of CLARENDON objected to the motion as calculated to tie their lordships' hands to a war that had not yet commenced; but he assured the House that the Government were determined to maintain, in conjunction with their allies, the independence and integrity of the Ottoman Empire. Government, though desirous of peace, were prepared for war, and Russia would find against her an amount of moral and material force such as no power in the world had ever yet had to contend against. Austria and Prussia were now joined with England and France. The Emperor of Russia had defied Europe and his challenge would be taken up, for we were now entering upon a contest long foreseen, of opposing the aggression and ambition of that great power. The question would now be settled permanently, and securities would be taken to ensure the liberties of the Christian population in the Ottoman States.

The motion was finally withdrawn.

France.—The Paris correspondent of the *London Times* gives an abstract of the treaty of alliance, offensive and defensive, between England and France. It stipulates that Turkey shall not conclude any treaty of peace with Russia except with the consent of the two Powers; that they are not to derive any territorial advantages from the present war, and they have the liberty of sending an army of occupation to Constantinople. Of this army England is to furnish 30,000 and France 70,000 men, to be assembled there about the 1st of April. This large army will not probably remain idle at Constantinople, if war is going on at the Danube.

The *Moniteur* declares that the Government, while defending the integrity of the Ottoman Empire at Constantinople, cannot suffer that integrity to be violated by aggressive acts from Greece, nor can it, while the flags of France and Austria are united in the East, allow any attempt to be made to separate them upon the Alps.

The Government has contracted for 20,000,000 of bullets, to be delivered by the 1st of April.

The new corps of Guards is to be a very select body. It will consist of only 200 men, but the privates will have the rank and pay of sergeant majors in the army. The non-commissioned officers will rank as officers. The Emperor himself will be the Colonel-in-Chief.

Greece.—The insurrection which has broken out in Albania, Macedonia, and Thessaly, is assuming a very formidable character. It seems to be thoroughly organized and extending very rapidly. It would be strange indeed, if the Greek subjects of Turkey did not seize so favourable a moment to free themselves from the oppression and social degradation that have so long weighed upon them. Nor is it likely that in the event of success, they will be content to treat for the future. They have wrongs to avenge, a down-trodden religion to vindicate, and a spirit of freedom to satisfy. The standards and war-cries around which recruits are allied, appeal most powerfully to the popular feeling. Already some small battles have been fought at different places, in which the Greeks have been victorious.

Russia and Turkey.—Although no formal declarations of war have passed between Russia and the Western allies of Turkey, yet no alternative now exists, and for the first time during the protracted difficulties of the Eastern question, the intelligence from abroad is unmixed with any hopes or expectations of a peaceful solution. We hear of no further projects of negotiation, and nothing but the inevitable necessity of war presents itself. But it is some consolation to observe that the position of Austria is becoming more satisfactory. She is understood to have expressed her determination to side with France and England in maintaining the integrity of Turkey. The French and English press now look with confidence to her support, and there is scarcely less probability that Prussia will follow her example. Such an irresistible combination of strength will make the war as brief as it will be unequal. At the seat of war both Russians and Turks are receiving large reinforcements, and skirmishes are becoming frequent, the Turks harassing the blockaders at all points.

The hostile forces seem to be on the eve of important movements, and an active renewal of the war is daily looked for.

The combined fleets are still at Beicos, awaiting orders from their respective Governments.

For The Churchman.

THE EASTERN QUESTION.

BY THE RT. REV. HORATIO SOUTHGATE, D. D.

In order to understand the question at issue between the Empires of Russia and Turkey, we must go back through a period of 300 years. It was originally a question, not between a Christian and a Mohammedan power, but between the two great branches of the Christian Church, the Oriental and the Western, or rather the Greek and the Latin. I will not go into a full sketch of the history of the controversy respecting the Holy Places, as the scenes of our Saviour's life and sufferings in and about Jerusalem are called. It will be enough for my present purpose, to indicate that from the time when HELENA and her son, CONSTANTINE the Great, built the church of the Holy Sepulchre at Jerusalem, and that of the Nativity at Bethlehem, until now, the guardianship of those sacred shrines, and of others that have since risen in hardly less memorable localities, has been, at different periods, harshly, not to say fiercely, contested between the Greeks and Latins. At one time the Latins held possession of them for a long interval. At another, by treaty between FRANCIS I. and SULIEMAN the Magnificent, they were placed under the protection of France; and at another, by capitulations between the Sultan and LOUIS XIV., they were restored to that protection. This seems to have been in 1673. In 1757 they were brought back to the Greeks; and I cannot discover that any change has been made from that time till the year 1850. There can be no reasonable question that they belong of right to the Eastern Church, both because their original foundation was Oriental, and because they fall within the Dioceses of Oriental Bishops. But the question has never ceased to be a bone of contention between the Greeks and the Latins, even when treaties and conventions had clearly, for the time being, vested the guardianship in one or the other. In LOUIS PHILIPPE's reign, an attempt was made to settle these disputed claims, but it was interrupted by the Syrian war of 1840, and was not resumed till 1850. Then, by commission from LOUIS NAPOLEON, at that time President of France, the Marquis de LAVALETTE proceeded to Constantinople, via Rome, with instructions to demand the definite restoration of the guardianship of several of the most important of the Holy Places to the Latin Church. I cannot explain the extraordinary conduct of the Porte under those circumstances, without letting my reader into the secret of its habitual policy towards the European Powers; and this I will do in the words of an eminent official of the Ottoman Government, himself a Christian, which he once used to me on an occasion when a matter of great importance to the interests of our Church in the East was under discussion. "If you would have," he said, "a thread to guide you through all the labyrinth of Turkish policy, you must take this single fact: The invariable rule of the Porte, in all its dealings with the European Powers, and even in its professed reforms at home, is to stand well with Europe. It has no other principle of action. Dependent as it is on these powers for its preservation, for its very life, it sacrifies every thing to its European reputation. Hence those unmeasured efforts, paid for by the Porte itself, to give it a good name in the European Press. You have no true statement of things in your newspapers. The facts are created, or at least put into shape, here, according to the pleasure of the Turkish Government. Hence they are poured into the French and English Gazettes, and thence they percolate into your American Journals. It is all made up for the Western market, and in this way you seldom learn the real condition of things." I believe this statement to be a true one, because it entirely accords with my own experience and observation, during a residence of fourteen years in Turkey.

It follows from this view, that the system of the Turkish Government is a system of patchwork. There are no homogeneous principles running through it. At one time a rent occurs in some vexatious question which has arisen between it and some European Power. On such an occasion the Porte does not go back to any first principle. It covers up the rent with the first convenient patch that is at hand. It accommodates itself to the necessities of the case, and gets over the difficulties as it best may, trusting to its good luck to meet future contingencies by future expedients. At another time it has to retract what it has done. Then it throws the odium upon the ministers, turns them out of office, puts in a new set, and gracefully retraces its steps.

Thus, in the question of the Holy Places, its policy has been vacillating from the beginning, sometimes yielding to one European influence, sometimes to another. SULIEMAN yielded to FRANCIS I the Protectorate of the Holy Places. The Greeks succeeded in reversing the decree. LOUIS XIV demanded a restoration. After a period, the Greeks regained possession. While minor contests have been going on from time to time, in which Turkey has always succumbed to the Power that was pressing the hardest at the moment; and when that ceased and the other retaliated, she has abandoned the first, and yielded to the second. Thus in 1850;—she had granted to Russia a firman establishing the *status in quo*, that is, she had determined and decreed that the Greeks should remain in possession of the Holy Places which they then held. In 1850, the Marquis de LAVALETTE came, and he came with threatening orders from the Court of the Imperial President, who was then rapidly expanding the form of his despotic power. For a moment I go from fact to probable conjecture. The Marquis visited Rome on his way, and had an interview with the Pope. LOUIS NAPOLEON had need of the Pope's assistance in some of his designs. He has need of it still. The Marquis de LAVALETTE was instructed (this is my conjecture) to negotiate with the Pope the terms upon which his master should have the countenance of His Holiness in his political projects. The Pope bargained for the Protectorate of the Holy Places. Here ends conjecture, and facts again begin. The Marquis *did* come to Constantinople. He *did* put in a claim for the restoration of the Holy Places to the Latins. He *did* enforce that claim by certain severe threats. He *did* assert for France an ancient Protectorate of the Holy Land. He carried all before him. His violence and denunciation succeeded in obtaining from the Porte a firman transferring to the Latins the guardianship of the most important of the Holy Places. It is here that Russia first appears upon the field, and she appears as the champion of the Eastern Church. She interposed her powerful veto. She insisted upon the execution of the firman previously granted to her. She too threatened; and in the eyes of Turkey her threats are bigger than those of France. She too succeeded; and the Porte, following its usual policy, sent secret orders to Syria that the firman granted to France should not be executed. It was not executed; and the Marquis de LAVALETTE, who had gone home to report his victory and to reap his reward, was obliged to hasten back to Constantinople to re-adjust the disturbed balance and to resuscitate his dishonoured firman. This he succeeded in doing, and Russia found herself again baulked by the Imperial President.

At this point, comes in the mission of MENSCHIKOFF. He was a special envoy on the part of Russia, as LAVALETTE had been on the part of France. Undoubtedly, his first instructions were to adjust the question of the guardianship of the Holy Places. I think there is reason to believe, that at the first these were his only instructions. At least, if he had others, they were held in reserve. He came to Constantinople with a great display of power and pride. The Czar knows well how to deal with the Sultan. The noise of navies reviewed, and camps visited, of deadly preparations for war, of armaments gathering in the Crimea, was a fitting preliminary to the message which he had to bear. He entered Constantinople as it were in triumph, as the Ambassador of LOUIS XIV. did, when he came armed with the same demand. He was escorted by the Greek clergy,—a sufficient indication of the esteem in which the Greek Church held this mission of MENSCHIKOFF—a sufficient answer, let me add, to the idle and improbable reports that the Greeks are unfavourable to the demands of Russia. He refused to recognize the Reis Effendi, or Minister for Foreign Affairs, who, as he alleged, had deceived his master the Emperor, in the matter of the firmans. He demanded a full restoration. Here France yielded. LOUIS NAPOLEON doubtless saw that a contest with Russia would cost more than the Protectorate of the Holy Places and the friendship of the Pope would gain for him. He renounced the acts of his Ambassador, replaced him by a man of milder qualities, and yielded to the re-establishment of the *status in quo ante bellum*, the condition of things which prevailed before this war of diplomatic papers began.

Thus far the mission of MENSCHIKOFF was successful. He gained that which apparently he came for. But he did not return. He remained at Constantinople, and the rumor soon arose that he was pressing other and more important demands. Amidst the smoke of surmise and doubt and conjecture, we could not for a time see the truth. At last it came out, distinctly and in bold relief, that he had asked of Turkey the Protectorate of the Greek Christians, and that the Sultan refused thus to sign away his sovereignty. Now, it is a matter of no importance that I know of, to my readers, individually and personally, whether MENSCHIKOFF made this precise demand or not; and, if he did make it, whether it was a just demand or not. This, I say, is of no importance to us personally. But it is of some importance, if we wish to interest ourselves in the question, and to learn the truth respecting it, that we should free ourselves from every undue bias; and be prepared to look at the right in the case steadily and with unjaundiced eye. I think the demand of Russia was a just one, and ought to have been granted; and if my readers will have patience with me, I will endeavour to make this position as clear to their minds as it is to my own.

[To be continued.]

COMMUNICATIONS.

For The Churchman.

TO A BIRD, ON ASH-WEDNESDAY.

Whence comest thou, sweet warbler,
This glorious Spring-like morn?
From unknown worlds afar,
With all this gush of song?
Such floods of heavenly melody
Across my soul you pour,—
It touches, as it floats along,
Chords never touched before.

Who sent you, tiny messenger?
What tribe do you belong?
Is this your morning sacrifice?
Is this your Lenten song?
O for the gift of language now,
Some name I never heard,
To call these notes, whose richest flow
These slumbering feelings stirr'd.

If I could burst these earthly bars,
With all my waywardness forgiven,
I'd soar with thee beyond the stars—
New glories see in yon bright heaven.
Thrice welcome, on this morn of Lent;
We hail with you its birth!
For well I know that thou wast sent
To sanctify the earth.

—Ruth Clarendon.

Melrose, Mass.

For The Churchman.

A SHORT TRACT ON THE CHURCH.

Whatever relates to religion is serious. Whatever relates to God, it is man's duty to reverence. Whatever relates to eternity is urged upon our consideration by every motive that should influence the human mind. Of religion, of God, of eternity, man can know nothing of himself. He is to be governed in all his views respecting them, and all his conduct under those views, by the divine word. By this he is to regulate his reason, his sense of the fitness and propriety of religious sentiments and actions, the degree of deference he is to have for the opinions and practices of others, and the influence he is to allow, in sacred matters, to personal considerations, and those connected with the affections proper to his various relations in life.

In the Apostles' Creed—a summary of those articles of the Christian faith which, in all ages, since the Apostles were miraculously endowed, on the Great Pentecost, with gifts proper to their ministry, and before the New Testament was written, have been held as the truth of God by the great body of Christians; and to which the assent of every member of the Church was pledged in Baptism; we profess belief in "the Holy Catholic Church." In the catechism which the Church has adopted as setting forth the substance of the doctrines and precepts of the Bible, the effect of our Baptism is declared to have been, *making us members of Christ*. Of course, as Baptism is an external and visible ordinance, there must be here meant an external and visible union with Christ. In our public worship, we are often led to pray for divine interposition in preserving the unity, purity, and good order, and promoting the prosperity, of the Church. All systems of religious profession having any plausible connection with Bible-teaching, attach the idea of sacredness to the Church, and whatever relates to it; and regard full communion with it, when enlightened, sincere, and thoroughly practical, as a state of high advancement in the christian life.

The Church, therefore,—however it may suit superficial views of the Gospel to endeavour to lessen its claims on the deep and constant concern of christians—is always a highly important and interesting subject of devout inquiry and investigation.

The first notices of religion which the Bible affords, evince the divine will that it should be characterized by external rites, and an established outward order. Very few facts are recorded respecting our first parents, in their primeval state of innocence. In these few, however, there is evidence to this point. In the garden wherein man was placed, for the enjoyment of his own happiness, for the faithful discharge of duty, and for promoting his Maker's glory, there was, besides "every" other "tree pleasant to the sight and good for food, *the tree of life*;" the designed benefit of which is intimated in the melancholy relation of man's banishment from paradise: "And now, lest he put forth his hand, and take also of the tree of life, and eat, and *live forever*—therefore the Lord sent him forth from the garden of Eden."

The use of this tree, therefore, was the means whereby the immortality of which man was made capable, was to be secured. But this effect could not appertain, as a natural quality, to any physical substance. It could belong to it only by positive divine appointment—by supernatural endowment. Here, then, in man's first estate, we see a positive institution, an outward observance, a thing blessed with efficacy beyond its nature, made a means of infinite and eternal good. Not unreasonable, therefore, is that view of this appointment which was early taken in the Christian Church, and which regards it as the *sacrament of the tree of life*.

During this period of man's history, we have also what may be termed a negative application of the same principle. Another tree—that of the knowledge of good and evil—had attached to the use of it, by God's will and appointment, the awful malediction of the forfeiture of all spiritual and temporal good.

After the fall, the offering of sacrifice is immediately and frequently brought to view, in farther testimony of the great truth, that God wills to be served, and to have His mercy sought, through the medium of outward and visible ordinances.

In process of time, after the flood had swept off the wicked generation that filled the earth, and the posterity of Noah had awfully rebelled against God, He was pleased to select Abraham, and establish with him, and his posterity in a particular line, a covenant, that He would be their God, and they should be His people. In this covenant, their fidelity to Him was the condition on which he would impart the promised temporal and spiritual blessings; and circumcision was the appointed means of admission into it—the sign and seal which He graciously allowed to engage Him to His part of the covenant, and which he made to bind them to theirs.

We therefore now find circumcision and sacrifice required as outward and visible tokens of covenant with God, as proofs and acts of fidelity to Him, and as means of the blessings of that covenant.

Under the Mosaic dispensation, a great accession was made to the divinely-required rites and ordinances of religion. The prerogative of ministering in those rites and ordinances was also subjected to a change. Hitherto that prerogative appears to have been attached to the patriarchal relationship in each family. Now it was transferred to a particular tribe of Abraham's descendants—that of Levi; and was distributed among three orders, the High Priest, the Priests, and the Levites; all constituting *the priesthood*.

Thus, with a divinely-appointed priesthood in divers orders, the distinctive prerogatives and duties of which were jealously guarded, even to the punishment of death upon those who invaded them; and with an established worship and ordinances, to which conformity was strictly enjoined; it was required that all who professed the true religion should come, by the appointed rite, into covenant with God, and show their sincerity and fidelity by devout submission to the ministrations and instructions of His priesthood.

The authority which enjoined these rites and ordinances, saw fit, in the process of its dispensations of grace and mercy to man, to repeal them. The divine sanction, however, was not withdrawn from the principle. Rites, ordinances, and a ministry, were still continued. The commission to the ministry, however, was taken from the priesthood hitherto existing; others set apart for holy offices; and provision made for extending this ministry throughout the world, and perpetuating it till the end of time. Baptism with water was ordained to succeed circumcision, as the means of admission to the the state and blessings of covenant with God. The one great sacrifice of Christ, offered once for all, and the only true propitiation for sin that ever was and ever can be, and which, as determined in the divine counsels, was the source of all mercy to man from the time of his fall; had, by God's appointment, been celebrated and foreshadowed by anticipatory rites, thence called sacrifices; which also, were appointed means of the benefits of that propitiation to the faithful. These having been done away when the great sacrifice itself was offered, the outward celebration and commemoration of it by an ordinance established as a means and pledge of its blessings, was commanded in the Holy Eucharist. And while the special provisions for regulating public worship, and the religious instruction of the people, were abrogated, general rules were given, with power of special enactments, for their due and edifying maintenance.

Under this, the christian dispensation, the divinely appointed system of religion is first, in our translation of the Bible, denominated *the Church*. I say, *in our translation*; for although the word Church does not appear in the English Old Testament, yet it would not be improper to render by that term the original word often translated assembly, or congregation. Indeed St. Paul, in the second chapter of his Epistle to the Hebrews' applies the word rendered Church in the New Testament, to a quotation from the twenty-second Psalm, and our translators have rendered it accordingly. "In the midst of the *Church* will I sing unto thee," instead of "in the midst of the *congregation*," as it stands in our Bible translation of the Psalm. St. Stephen, in his defence to his persecutors, immediately before his death, speaks of Moses as "he that was in *the Church* in the wilderness."

"*The Church*," therefore, in the strict and proper sense of the term, as set forth in the Bible, is obviously to be regarded as a term designating the system of religion which, under various dispensations, God has been pleased to establish and require as the appointed way in which men are to promote His glory, their own spiritual and eternal welfare, and that of their fellow men. The same divine authority authorizes us to regard as essential to the Church, its containing the ministry of God's appointment; an ordinance of admission into covenant with God, and thus to a reasonable hope and expectation of the blessings of that covenant; a ritual and sacramental commemoration and representation, as a means and pledge of its blessings, of the Messiah's atonement; public worship with proper rites and ceremonies; instruction in the doctrines and precepts of revelation; and well ordered rules and regulations for the discharge of the Church's functions, and the religious character and conduct of its members.

Let what has now been said be carefully compared with the teachings of Holy Scripture, under a deep sense of the solemn duty of conforming to them. As lying at the foundation of the whole subject, let special heed be given to the New Testament doctrine respecting the christian ministry, and the sacraments of Baptism and the Lord's Supper; and the intimate connection which God has established between them and the living faith, and true piety, of the gospel. False theories of religion oppose this connection from opposite extremes. What is outward in religion is by some made to supersede, in its punctilious discharge, the more unwelcome task of *keeping the heart*—reducing that to entire subjection to the faith and spirit of the gospel. And on the other hand, human systems, departing from the clear teaching of the Bible, inculcate the perilous notion that true evangelical piety can exist in severance from devout walking in those commandments and ordinances which God has established in His Church. Nothing is clearer from the whole tenor of Bible teaching, than that outward and visible is to be connected with inward and spiritual religion, according to that mercy of God whereby He provides for our attaining to the great salvation purchased for us by Christ; and that that outward and visible religion is to be practised in His Church according to the ministrations He has therein appointed, and the principles and rules He has prescribed to it.

It is evident that that cannot be true piety which does not keep the commandments; that cannot be true spiritual religion which does not subdue the spirit to meek and lowly obedience; that cannot be a really renewed and converted heart which leads not to the faithful *doing* of all that God requires. For, clearly, let God's requirements be what they may—whether faith to be cherished, pious affections to be cultivated, moral obligations be discharged, or religious duties to be performed, and holy rites and ordinances to be observed: all, as God's requirements, will be held equally binding by the pure in heart, and the honest in conscience; by all who, on the principles and in the spirit of the gospel, would give themselves to Jesus, and look to Him for salvation.

B. T. O.

LETTERS FROM CALIFORNIA—No. 4.

WRECK OF THE GOLDEN GATE.

We entered the harbor of San Diego about 1 o'clock Wednesday morning, the 18th. It was a calm and beautiful day, which dawned upon us with the softness of atmosphere characteristic of this climate. The air was as warm as that of June. On coming on deck, at sunrise, we found ourselves in a deep bay, around which we looked in vain for the town of San Diego. The landing, or *Playa*, opposite to which we had anchored, has only three or four houses, including a drinking-shop and the Custom House. Along shore stand some old hide houses, mentioned by Dana, in his "Two Years before the Mast," and which, at that time, were the scene of his labours. On the rising ground behind them, are some thirty or forty graves, with a wooden paling to each, most of them being the last resting-places of our countrymen, who had died on board the steamships which stop here. The town of San Diego is about four miles distant, at the head of the bay, but almost concealed from view at the Playa, by the rising ground which intervenes.

The Captain, at daylight, rode up to the town, and succeeded in procuring about fifteen miserable bullocks, for which $55 a-piece was paid, the proper price being from $20 to $25. They were driven down to the beach, killed, and transported on board, with some other provisions hastily collected, so that by noon we were ready to sail.

At three o'clock, they got up steam, and we prepared to get out of the harbor. About the same time, a small steamer, the *Goliah*, trading between this place and San Francisco, which had also arrived early in the morning, weighed her anchor, and set out on her return. In swinging round, by a hawser from an old hulk, anchored near the shore, it broke, and we were left in the stream, before she had headed the right way. Down we floated, sometimes sideways, sometimes straight, the single wheel which could be used not having power enough to bring her round. The channel is narrow and winding, with a reef of sand near the entrance of the harbour. The Captain managed the vessel, as all allowed, in a masterly way, under all these difficulties, availing himself of every eddy to sweep her around, until we were five miles from the landing, and apparently just entering the ocean. Just at this moment, the tide carried her around, and we felt her stern slightly strike the bar. With full power in the engine, she would at once have been freed, but with one wheel it was impossible. The engine could not act upon her with sufficient force, and, after striking several times, she grounded firmly, with her bows swinging clear.

The *Goliah* was at this time about a mile from us, coming out. Our flag was at once run up with the union down, as a signal of distress, and she came to us. A boat was sent off to her with a heavy hawser, and her engine was put in motion to drag us off. After straining the hawser to its utmost capacity, without moving us, it suddenly parted. Another was sent off, which also snapped, in a short time, with the same ill success. The tide, at this time, was rapidly falling; and it became evident that there was no use in repeating the experiment, until it rose at evening.

With the close of the day, most unexpectedly came signs of a change of weather. The sea became very rough, and the swell of the surf around us gave token of a wild night. The *Goliah*, however, which was anchored near us, about 6 o'clock, took another hawser, and for some time renewed her attempt. After several efforts, however, which produced no effect, the cable broke like the others, and, seeing it to be a hopeless case, with the storm every moment increasing, and the sea then so high that no boat could pass between them, the *Goliah* abandoned us, and went up the harbour, to take refuge for the night at an anchorage protected from the wind and sea.

As the hawser parted, the gale struck us with its full violence, and the *Golden Gate*, swinging around, was dashed broadside upon the reef, in the very midst of the breakers. We were then about a mile and a quarter from shore, surrounded on all sides by the breakers, the night exceedingly dark, and the sea sweeping over us. The rain too was falling in perfect sheets, while the gale had broken upon us with hurricane violence. I have been in some of the worst storms of winter, on the coast of France, and once in one of those terrible gales, which briefly, but with such violence, sweep over the Mediterranean, but I never witnessed anything, in its effects, equal to this. Nor is this opinion the exaggeration of my own fears, arising from the perilous situation in which we encountered it. We were told afterwards, by those on shore and who were residents here, that they had not experienced, for years, a storm equal to it in violence. While at one time the waves swept over us, at another, as it dashed by us in huge masses, seething in foam as far as we could see, the whole surface of the ocean seemed flattened down by the violence of the wind.

Another difficulty of our situation arose from the fact, that we had nearly one thousand persons on board. Most of these, from character, and want of self-discipline, could not exert over themselves the necessary control at a crisis of danger, when the strict government of a ship of war was requisite. When, therefore, our ship first went upon the reef, as she keeled over on one side, throwing passengers and everything moveable to the windward, there was a scene of terror, which I never before witnessed. The crowd rushed wildly into the great saloon, clinging to everything which could prevent their falling, and exhibiting every possible variety of character.

"Then shrieked the timid, and stood still the brave."

And then, every few moments, the sea would raise the immense mass, and throw it up still farther among the breakers, when it would come down with a crash, repeated again and again, and followed by a cracking and straining beneath our feet which seemed to the uninitiated as if she were parting at midships. Every time too that she thus struck on her side, there would be a wreck of everything breakable in the ship, the very noise of which added to the confusion and fear. The question, indeed, on which everything with regard to us rested, was, whether or not the steamer was strong enough to bear all this thumping through the night, without going to pieces. Had it done so, few of us would have reached the shore alive, for we were more than a mile distant, and the intervening space covered with breakers. As it was, providentially for us, our steamer was built with the strength of a frigate, and this was all that saved us. The Captain, next morning, said, that "there was not another steamer on that coast, that could have had at daylight more than her planks scattered along the shore." A shipmaster too, who was at the landing, told us he watched us through the early part of the night, by the lights dancing up and down as the vessel struck, and finally went to bed, with the feeling that before morning we should be entirely broken up. With those indeed who realized that this was a doubtful point, it was a fearful night.

There was another danger too, even if she remained together, which was foreseen and feared by those who were experienced in such matters. The steamer has an upper saloon, the staterooms of which are built on the guards, extending ten feet over the sides, and forming therefore the floor of these rooms. At one o'clock in the morning, the sea commenced tearing up these guards, as she lay over on the windward side, so that as the waves breeched over her, they dashed through the staterooms into the saloon. As she was settling more and more on that side, it was feared that the staterooms and upper works would be entirely carried away, when the sea would necessarily pour down into the lower cabin and fill it. In this case, even if she held together, the thousand persons on board would be driven forward, to take their stand at the bows, a place which hardly afforded foothold for this crowd.

Attempts were made, during the night, to right her, by getting up some sails, but they were at once blown to ribbons, and the foremast cracked in such a way as to be useless. The engine was kept going, to avail themselves of any favorable change in the position of the vessel, until the water rose to the furnace gratings, when the fires were necessarily put out. The passengers were then all summoned to take their stand upon the starboard guards, to try and trim her by the counterbalance of their weight, and there they remained for hours, exposed to all the storm, and drenched to the skin.

And thus the night—the most anxious to many they had ever passed—wore away. I confess, I never in my life so often consulted my watch, or looked so earnestly for the dawn of day. About three o'clock, after some thumping and straining, the steamer seemed gradually to right itself, and become on a more even keel, so that one danger was lessened. Why this favourable change occurred, I have never to this hour found any one able to give an explanation. Probably, as she was driven further upon the reef, she worked her way down into the the sand, and got into a more even position. It was the fact that it was a sand reef, which saved us; for it was acknowedged by every one, that had there been a single rock beneath us, she would have gone to pieces in two hours. Towards morning, the gale abated, and, looking over our beautiful saloon, more than a hundred feet long, I could not help being struck with its changed and desolate appearance. Parts of it were drenched, where the sea had broken in, while tables and settees were torn up and piled against the openings which the waves had made in the floor. Around, too, in all directions, the passengers were lying in every attitude on the floor, having sunk, as the vessel became more quiet, into sleep, from utter exhaustion.

There is one consideration, however, connected with this night, which we could not but bear in mind. It is admitted, by all with whom we have conversed, that our grounding as we did on the Zuninga Shoal, was perfectly providential for us, and probably saved the lives of hundreds. Had we not done so, we should, in a few minutes more, have passed Point Loma, and been out to sea. It would have been impossible for us to have made, in the next two hours, offing enough to have been clear of the coast, before the gale struck us. With the comparatively little power we possessed, with our single wheel, we could not have kept off the land, and would probably have gone ashore some distance farther up the coast. It is everywhere surrounded with rocks, and in that case, the destruction of the vessel, and of course of the greater part of the passengers, would have been inevitable.

When the next morning dawned, the wind had abated, and the gale had evidently passed over, though the sea was still exceedingly high. At eight o'clock, the *Goliah* came down to within a mile of us, but after reconnoitering our situation, and seeing that she could be of no use to us, she returned up the harbour. It was evidently impossible for them to hold any communication with us, as we were at least a hundred yards up on the shoal, and entirely surrounded by breakers, among which a boat could not live. Great, therefore, as was naturally the desire of the passengers to get to land, they found they must wait till the sea went down, and probably spend another night on board. The day, however, passed quietly, for the steamer seemed to have become so firmly bedded in the sand, that the return of high tide did not move her, or lift her so as to renew her thumping. It was evident, too, that she had filled with several feet of water, which tended to keep her more steady.

During the next night, which, providentially for us, was perfectly calm, she did not move in her position, except to list over farther on her side, which was probably caused by the shifting of the water in her, and towards morning, the sea having gone down, the guns of the steamer were fired, as a signal to the shore. This brought down the *Goliah*, and the *Southerner* (which had arrived the day before from San Francisco); and, the breakers having subsided, their boats were all put into requisition, to remove the passengers. In the course of the morning, this was safely effected, and we were all crowded into the other two steamers. We left our noble vessel with deep regret, as we beheld her lying over on her side. It was reported she had five feet water, and that the pumps at that time had become out of order. The general opinion, among those acquainted with such matters, was, that she had bilged, had the tide flowing in and out of her, and it would probably be impossible to get her off; an opinion, however, which the result happily did not warrant.

In the afternoon, after receiving their load, together with the baggage of the passengers, the *Goliah* and *Southerner* returned up the bay to their former anchorage, and before night all were safely landed, by their boats, on the Playa, rejoiced once more to set foot on terra firma.

W. I. K.

For The Churchman.

Burlington, N. J., March 6, 1854.

Dear Mr. Editor: I had the privilege of witnessing, yesterday, a service so beautiful and striking, that an account of it may perhaps be interesting to some outside of St. Mary's parish. We Jersey Churchmen have had so many proofs, lately, of Christian sympathy, that it seems quite proper that those who felt our sorrow, should know something of our joy. The true Catholic heart is as ready to "rejoice with those that do rejoice," as to "weep with those that weep."

The "First Sunday in Lent" was announced, about a month ago, as the day for the annual confirmation in this parish: and, from the time of that announcement, the teaching from the pulpit was with reference to the approaching rite. Nor did the parochial instruction stop there. There were those among the throng at the chancel, yesterday, whose presence attested the assiduous exertions of His ministers, as they followed in His footsteps, who *went about* doing good. Fifty persons came forward to renew their vows of Baptism; and, at the same time, to receive the Grace which can alone enable them to "keep the same unto their life's end." All ages and conditions were represented. And the contrast was most beautiful and touching. The Apostolic hands rest, now, upon the head of one who is but just competent, according to the Church's definition, to be brought to the Bishop! And now the recipient of the Gift of the Holy Ghost is an old man, whose heart, in mercy, is at last softened, to receive the dews of the Spirit, which for sixty years had found no entrance.

A band of twenty of the daughters of St. Mary's Hall knelt side by side. And there were those there whom the Master had sent forth and called from "the highways, and the hedges." There could not be imagined a more beautiful commentary on that text of Scripture: "The rich and poor meet together; the Lord is the Maker of them all."

Several adult baptisms had preceded this solemn service; and many from without, some of them persons of standing and influence, have recently found their way to the Church and the Altar.

I must not omit to mention the sermon yesterday. The Bishop preached it, and from the text, "My son, give Me thy heart." It was all fine; but the part in which he dwelt upon the fact that the heart is the only thing that God will accept at our hands, as it is indeed all that we have to give, was most eloquent.

And as the preacher reminded those who heard him, that, as to their gold, they are but trustees of that, and therefore have no right to give it away; and, for their bodies, they have but a life interest in them, "the worm has the reversion"—there was a breathless silence, in that crowded church, that showed how many hearts were spell-bound by his eloquence.

Speaking of the crowded church suggests an incident worth mentioning. The knowledge that there was to be a confirmation was widely spread about; and, in consequence, many persons from among the sects came to witness it. The result was, that there was a lack of seats. The Bishop, at the time of giving the notices, took occasion to remind some of the parishioners, whom he thought a little remiss in the matter, that when they profess in the Creed to believe in the "one Catholic and Apostolic Church," they made themselves responsible for whatever grows out of it.

I dare not enter any further into particulars, for fear I may be carried away by the interest of the subject; and so forfeit whatever little claim I may have to the kind indulgence of a place in your columns. There is enough of interest, in Burlington Church affairs, what with the College and Hall, and the new St. Mary's, within three months of its consecration, for many letters. This one is merely to mention a single service. God grant that there may be many more like it, to gladden the hearts of those who daily prove themselves willing to spend, and be spent, in His service.

C.

For The Churchman.

Seeing the notice of the publication, by the Church Historical Society, of the second volume of its Collections, I procured one at Stanford & Swords. While reading it, I cannot but express my surprise, that this work, as entertaining as a work of fiction, but deeply interesting to every scholar in American History, and especially to every Churchman, should have attracted so little attention from the Churchpapers. With the exception of a few extracts, some time since, I have seen no notice of it whatever, and they gave no idea of the importance of the work. In the hands of an enterprising publishing house, a large edition of such a work would find eager purchasers at once. It is a publication, for the first time, not of a recent work, but of a journal, personal and historical, of an industrious, educated, devoted clergyman, almost continuous from the year 1741 till 1787, including many events not noticed by Bancroft, nor even by Hildreth, accurate and impartial as he is. It is a work of original authority, and, as such, invaluable to any historian, but was probably not known to either of the two mentioned. We have all heard, to satiety, of the worldly lives and fox-hunting propensities of the Church-clergy of the Southern states; but the reader of this work will learn, not from the tradition of our evangelical organs, but from a witness living at the time, and recording events as they occurred, that both among the dissenting clergy and laity at the eastward, there were habits, and a state of morals, far below the standard of our days at least, of Christian and gentlemanly propriety; and this witness, one of themselves (though afterwards ordained in the Church), stating his facts incidentally, and evidently without the thought of his stating anything strange or unusual, and in all probability without the thought of its ever being read, much less, that he was perpetuating testimony that would be read with interest by succeeding generations.

A Subscriber.

March 6th, 1854.

[A somewhat altered copy of the following *jeu d'esprit* appeared in our columns two weeks ago. We were not aware at the time that it had ever been published before, nor had we the remotest idea who was the author of it. It was sent to us in manuscript, with a special request that it might be inserted. We now have the original copy, sent to us by the author himself; and regret that it did not reach us in season for last week's issue. It hits the core of the matter so featly, that we can well afford to print it a second time.]

ALL-*BONY* STREET.

Come, dig up the bones,
And lay down the stones,
To make here a street for your carts.
"The dead tell no tales:"
Turn them out: and make sales
Of the dust of the patriots' hearts.

The golden age is come again;
No man would be a *poor* man:
Come then, and dig your fathers up.
Who says so? Who?

A boor, man!

Trinity Churchyard, New York, Feb. 10, 1854.

N. B.—The above Hymn was *not* sung after the delivery of the impressive and eloquent sermon by the Rev. S. H. Weston, against the proposed desecration.

GLEANINGS FROM FOREIGN EXCHANGES.

The Coal Trade.—To such an extent has our coal industry been developed that at the present time not less than 37,000,000 tons are annually raised, the value of which at the pit's mouth is is little less than £10,000,000; at the places of consumption, including expenses of transport and other charges, probably not less than £20,000,000. The capital employed in the trade exceeds £10,000,000. About 400 iron furnaces of Great Britan consume annually 10,000,000 tons of coal and 7,000,000 tons of ironstone, in order to produce 2,500,000 tons of pig-iron of the value of upwards of £8,000,000. For the supply of the metropolis alone 3,600,000 tons of coal are required for manufacturing and domestic purposes; our coasting vessels conveyed in 1850 upwards of 9,360,000 tons to various ports in the united kingdom, and 3,350,000 tons were exported to foreign countries and the British possessions. Add to this that about 120,000 persons are constantly employed in extracting the coal from the mines, and that in some of the northern counties there are more persons at work under the ground than upon its surface, and some approximate idea will be formed of the importance and extent of this branch of our industry. The extent of the coal areas in the British Island is 12,000 square miles, and the annual produce 37,000,000 tons; of Belgium 250 miles, annual produce 5,000,000 tons; of France, 2,000 miles, annual produce 4,150,000 tons; of the United States 113,000 miles annual produce 4,000,000 tons; of Prussia 2,200 miles, annual produce 3,500,000 tons; of Spain 4,000 miles, annual produce 550,000 tons; of British North America 180,000 miles, annual produce not known.—*Durham Chronicle*.

Curious Calculations.—To a person as highly intelligent and as throughly experienced as, notwithstanding her youth, Mrs. Fitzjames certainly was, in all the mysteries of love-making, the importance of a romantic country excursion was perfectly well understood. Had it beeen required of her, indeed, she would have been perfectly well able, also, to set down, in numerical proportion, the respective value, in this line, of every occurrence likely to be produced by the accidents of human life. For example, supposing the sum-total of 1000 to be the amount required for the achievement of any given conquest, she would systematically have set down the relative value of every separate manœuvre somewhat in this wise: first sight, under all advantages of dress, 100; under disadvantage of ditto, but not presumed to be actually disfiguring, 50; morning occupation, with hands ungloved, and hair hanging in disorder (nicely arranged), 50; caught reading a newly-arrived review (if the chase be literary), 25; transcribing music, if he be musical, 150; a ball well-lighted, with a good reposing-room, 70; fancy-dress ditto, 160; caught singing an Italian bravura, or a French ballad, if you have a voice, and he has ears, 175; to be seen at early church, if he be a Puseyite, 77; at an evening lecture, if he be an Evangelical, 77; to be seen darning stockings, if he be a rich miser, 100; to be seen embroidering in gold and seed pearls, if he be a poor elegant, 100; a picnic, everything being *couleur de rose*, 50; ditto, with a storm, 75; ditto, with a moon, and a little dancing after, 150; ditto, when matters are tolerably far advanced beforehand, 200. And so on, with an infinity of items, every one of which would have shown an admirable knowledge of the human heart.—*Uncle Walter, by Mrs. Trollope.*

Good Counsel.—The most superficial glance at the present condition of European States shows that those nations which linger in the race cannot hope to escape the partial diminution, and, perhaps, final annihilation of their resources. It is with nations as with nature, which knows no pause in ever increasing movement, development and production—a curse ever cleaving to standing still.—Humboldt.

URBS BEATA JERUSALEM.

This grand hymn, of the eighth century, was modernized in Pope Urban's reform into the *Cœlestis Urbs Jerusalem*, and lost half of its beauty in the process.

Blessed City, Heavenly Salem,
  Vision dear of peace and love,
Who, of living stones upbuilded,
  Art the joy of Heaven above:
And with Angel cohorts tended,
  As a Bride to earth dost move:

Coming new from highest heaven,
  Ready for the nuptial bed,
Decked with jewels, to His Presence
  By her Lord shall she be led:
All her streets and all her bulwarks
  Of pure gold are fashioned.

Bright with pearls her portal glitters:
  It is open evermore:
And by virtue of their merits
  There each faithful soul may soar
Who, for Christ's dear Name, in this world
  Pain and tribulation bore.

Many a blow and biting sculpture
  Polished well those stones elect,
In their places now compacted
  By the mighty Architect;
Who therewith hath willed for ever
  That His Palace should be decked.

Christ is made the sure Foundation
  And the Precious Corner-stone:
Who, the twofold walls surmounting,
  Binds them closely into one;
Holy Sion's acceptation,
  And her confidence alone.

All that dedicated City,
  Dearly loved by God on high,
In exultant jubilation
  Pours perpetual melody;
God the One, and God the Trinal,
  Lauding everlastingly.

To this temple, where we call Thee,
  Come, O Lord of Hosts, to-day!
With Thy wonted loving kindness
  Hear Thy servants as they pray;
And Thy fullest benediction
  Shed within these walls for aye.

Here let all Thy people merit
  That they supplicate to gain:
Here to have and hold for ever,
  Those good things their prayers obtain:
And hereafter, in Thy Glory,
  With Thy Blessed ones to reign.

Laud and honour to the Father,
  Laud and honour to the Son,
Laud and honour to the Spirit,
  Ever Three and Ever One:
Consubstantial, Co-eternal,
  While unending ages run.

FOR THE YOUNG.

EMANUEL DANON,

THE ENGLISH EMIGRANTS' CHILD.

Some years since, a poor gardener, named Danon, emigrated from the county of Devonshire (it is said) to the United States of America. It was in 1846 that he arrived in the city of Milwaukee, with his wife and several young children. His means were very small, and his health feeble. He became known to the Rev. Mr. Akerly, the late Rector of St. Paul's, in that City, who took a kind and active interest in the poor man and his family. Having purchased wood to build a "shanty" for him, the good Rector even laboured with his own hands to help to rear the humble dwelling; and when it was finished he often cheered the stranger's home with pleasant looks, and kind smiles, in his daily rounds of pastoral visits. Nor did he stop here, for the poor man had many wants which his kind friend supplied. He helped to find him occasional work also, and was the means of his being appointed Sexton of St. Paul's. But the sickly frame of the English gardener proved unable to bear up against his trials and troubles, and in about a year he died of consumption, leaving a widow and fatherless children in a strange land, although, happily, among those who spoke their own English tongue, and some of whom had shown that they inherited English hearts as well as the English language.

The worthy Rector of St. Paul's was still their friend. Places were procured for the two elder children, and one was received into the Parsonage. But this was not enough, for the poor widow and her little ones had such scanty fare that the Rector's flour-barrel, and other stores, were often called upon to relieve their necessities. Matters went on thus for about two years, when the widowed mother accidentally wounded her foot with the point of a rusty nail. The wound not being properly treated, lock-jaw came on, and her kind-hearted friends, the Rector and his wife, had her brought at once to their hospitable abode, the Parsonage, where all that kindness, medical treatment, and good nursing, could do, was done. But all was too little to save her life; she died, leaving the English orphans to the American Pastor's kind and well-proved care. Thus within about two years, father and mother had both gone from them, and they were left in a strange country, dependent upon one who, with little time and less wealth, had the wants and woes of a whole parish of his own countrymen to attend to. The youngest child was at this time about four years old.

Mother! and hast thou left thy child
With winds unpitying in the wild,
Stretching his feeble arms from far,
Where coldly sets the Western Star;
  And is thy fostering bosom dry?

My child! whate'er shall me betide,
An Angel's face is at thy side;
He, who amid the Arabian wild
Did with the mother save the child,
  Doth o'er thee lean, and hear thy cry.

He is described as a bright, blue-eyed, intelligent child, very winning in his playful little ways, but, like his father, he was of a weakly frame, and his health was never strong. After a short time, it was determined to send him to an uncle, who lived at some distance, and he left the Parsonage, and his kind friends, who had so ministered to his Parents' wants. But, young as he was, he had learned something from his family and from his Pastor. His father and mother are spoken of as especially careful and anxious for the *religious* training of their children, while the good Rector is represented as what his actions show him to have been—a child's friend, and one who always impressed their infant minds, gently, lovingly, and affectionately, with the precepts and practices of religion. His was a teaching which, coming upon the good seed sown by the Holy Spirit in Holy Baptism, was likely to sink deep into the heart of a young "member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Happy the child whose Parents, as well as Pastor, take daily care to cultivate this good seed in their Baptized little ones, by training and leading them in good ways, good words, and good works—by precept and example; so that the good seed may not be choked, but have good soil and good air to grow up, and bring forth an abundant harvest to the praise and glory of God.

O say not, dream not, heavenly notes
  To childish care are vain,
That the young mind at random floats,
  And cannot reach the strain.

Dim or unheard, the words may fall,
  And yet the heaven-taught mind
May learn the sacred air, and all
  The harmony unwind.

But we must return to the little orphan, Emanuel Danon, who at four years old sets out to find a new home with his uncle. Of his life while there we have no particulars, for he had not been there long when death for the third time visited those to whom he looked up as protectors. Father, mother, uncle—all gone from the young child. Well might he take up the words of the Psalmist—"I am desolate and in misery: the sorrows of my heart are enlarged: O bring Thou me out of my troubles!"

What became of him at this precise time is not stated, but some accounts say that he was taken to the Poor-House. It was not long, however, we believe, before he was placed with a farmer and his wife, living in Marquette County. This couple, being without any children, adopted two orphans, that they might be brought up as their own children. One of these was a little girl, the other was Emanuel Danon; and we find no particulars of their residence under the farmer's roof, until the girl was ten years old, and the boy Emanuel was eight. On a certain day, about that time, the little fellow was accidentally the witness of some gross misconduct on the part of the farmer's wife. Child-like, he told his young companion what he had witnessed, and she related what had been told her, to the farmer and his wife. The husband became excited, but the wife succeeded in quieting him, by denying the imputation, and of course accusing Emanuel of a lie. It was important to both husband and wife that Emanuel should acknowledge that he had told a lie, but this he had been too well trained to do, when he knew that he was speaking the truth. No threats could induce the simple-minded, noble-hearted, and faithful soldier of Christ to deny his own truthfulness and honesty. The Spirit of Truth was still with him, and, doubtless, also, the memory of his Parents, and his kind Pastor. What was to be done? There could be no peace in the house while the accusation was steadily maintained by a child whose character for truth was probably well known. A false and delusive peace there might be, if the child could be *made* to own to a lie: at all events it must be tried.

Accordingly, about 9 o'clock at night, when a child of eight years old should have been in bed, and when Emanuel Danon was perhaps kneeling down to pray to the Father of the fatherless he was taken by his adopted father to the loft of the house. Here all his clothes were taken off, except his shirt, which was drawn up, and fastened round his neck, leaving the poor child's body entirely naked. His little hands were then tied by the wrists to a beam, or rafter, which was so high that his feet could barely touch the floor. Having previously prepared six whips made of "swamp willow," the farmer began that punishment which was to *make* the poor boy own a lie which he had not told. Stroke after stroke followed; and at every pause, to ascertain the effect, the only answer was—"I told the truth," or, "I did *not* lie." On went the inhuman monster, but no other answer could be got, even though every part of that weakly child's body, from his shoulders to his feet, was covered with livid wales, and the skin was broken and the flesh was bleeding, in many places. Two hours—two long hours—were spent in whipping, and questioning, and changing the worn-out willow whips for fresh ones, and in resting that strong man's arms from their cruel exercise upon that poor child's body. It is supposed that fainting fits must have occasionally come to his relief, and made him unconscious of the pain, for he was not heard to cry much, and his only answer was still—"I told the truth"—"I did not lie." Two hours without gaining his object convinced the monster that nothing could be got by going on. It was now eleven o'clock: he unfastens the boy's wrists, takes his waled and bleeding body in his arms, to carry him to his bed. The child speaks, and it is no longer in the same words as before: his head is upon the man's shoulder, and he shiveringly murmurs to him—"I am *so* cold"—and dies.

Yes, the orphan boy yields up his spirit, as a martyr to the love of truth which the Spirit of Truth had planted in him at his Baptism, and which Parental and Pastoral training had, by God's grace, happily nurtured and fostered. Emanuel Danon, we may confidently hope, is no longer an orphan, but once more united in spirit and in truth with those from whom he shall never be again separated—where the wicked cease from troubling, and where the weary are at rest.

He loves and is belov'd again—
  Can his soul choose but be at rest?
Sorrow hath fled away, and Pain
  Dares not invade the guarded nest.

It is painful to turn from this gentle and truthful child to his cruel persecutors and murderer: but most persons will desire to know what became of them. They were tried at the Marquette Circuit, before Judge Larrabee, and were found guilty of "manslaughter in the first degree." They were sentenced to ten years imprisonment in the State-prison—"the extreme penalty of the law," the Judge says, but which we venture to think most persons will regard as far less punishment than they deserve.

Judge Larrabee suggests a Monument to this Martyr-child, and he invites the children of his locality to subscribe to it. Might not our Devonshire friends find out the parish in which his Parents lived (if in that county), and place in the Parish Church some suitable memorial and record of the sufferings and faithfulness of Emanuel Danon, who, at eight years of age, died under the hands of a cruel persecutor, rather than offend God by telling a lie? But there is another and a still more suitable monument which we may erect to him, namely, in our own hearts and lives; for such examples and such histories are not intended merely to interest and excite our feelings, for an hour, or a day, but to lead us to *practise* the lessons which they teach, whenever we are placed in any situation which requires it. Parents, Pastors, and children, may each and all learn something from this brief history. It will give them a deeper, and a more earnest and real feeling in the petition of the Litany in which we beseech God "to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed." Our sincerity in this matter must be shown in deeds as well as words, by doing what we can to help them. And that the example of Emanuel Danon's Christian heroism may have is due effect, we shall do well to offer up that Prayer by which the Church commemorates the murder of the Innocents by Herod:

"O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen."—*English Churchman.*

SELECTIONS FOR LENT.

Benefits of Solitude and Silence.—Seek a convenient time to retire into thyself, and meditate often upon God's loving-kindnesses. Meddle not with curiosities, but read such things as may rather yield compunction to thy heart, than occupation to thy head. If thou wilt withdraw thyself from speaking vainly, and from gadding idly, as also from hearkening after novelties and rumors, thou shalt find leisure enough and suitable enough for meditation on good things.

The greatest saints avoided the society of men, when they could conveniently, and did rather choose to live to God, in secret. It is easier not to speak a word at all, than not to speak more words than we should. It is easier for a man to keep at home, than to keep himself well when he is abroad. He, therefore, that intends to attain to the more inward and spiritual things of religion, must with Jesus depart from the multitude and press of people. No man doth safely appear abroad, but he who gladly can abide at home, out of sight. No man speaks securely, but he that holds his peace willingly.

No man rejoiceth securely, unless he hath within him the testimony of a good conscience. And yet always the security of the Saints was full of the fear of God. Neither were they the less anxious and humble in themselves, for that they shined outwardly with grace and great virtues. But the security of bad men ariseth from pride and presumption, and in the end it deceiveth them.

No man is worthy of heavenly comfort, unless he have diligently exercised himself in holy compunction. If thou desirest true contrition of heart, enter into thy secret chamber, and shut out the tumults of the world; as it is written, "In your chambers be ye grieved." In thy chamber thou shalt find what abroad thou shalt too often lose. The more thou visitest thy chamber, the more thou wilt like it: the less thou comest thereunto, the more thou wilt loathe it. If in the beginning of thy conversion thou art content to remain in it, and to keep to it well, it will afterwards be to thee a dear friend, and a most pleasant comfort.

In silence and in stillness a religious soul advantageth herself, and learneth the mysteries of Holy Scripture. There she findeth rivers of tears, wherein she may every night wash and cleanse herself; that she may be so much the more familiar with her Creator, by how much the further off she liveth from all worldly disquiet. Whoso therefore withdraweth himself from his acquaintance and friends, God will draw near unto him with His holy Angels.

Leave vain things to the vain; but be thou intent upon those things which God hath commanded thee. Shut thy door upon thee, and call unto thee Jesus, thy Beloved. Stay with Him in thy closet; for thou shalt not find so great peace anywhere else. If thou hadst not gone abroad and hearkened to idle rumours, thou wouldest the better have preserved a happy peace of mind. But since thou delightest sometimes to hear novelties, it is but fit thou suffer for it some disquietude of heart.—Thomas a Kempis.

Virtues of an Holy Life.—Fervency in devotion; frequency in prayer; aspiring after the love of God continually, striving to get above the world and the body; loving silence and solitude, as far as one's condition will permit; humble and affable to all; patient in suffering affronts and contradictions; glad of occasions of doing good even to enemies; doing the will of God, and promoting His honour to the utmost of one's power; resolving never to offend Him willingly, for any temporal pleasure, profit, or loss:—these are virtues highly pleasing to God.—*Bishop* Wilson.

Self-Denial.—A choice receipt for those that will use it, the greatest that one friend can communicate to another, is this, every day to deny one's-self in things indifferent, and not to please one's-self in anything. Self-denial does not consist in fasting and other mortifications only, but in an indifference for the world, its profits, pleasures, honours, and its other idols. It is a part of special prudence, never to do any thing because one has an inclination to it; but because it is one's duty, or it is reasonable; for he who follows his inclination because he wills, in one thing, will do it in another.

It is necessary that we deny ourselves in little and indifferent things, when reason and conscience, which is the voice of God, suggest it to us, as ever we hope to get the rule over our own will. Say not, it is a trifle, and not fit to make a sacrifice of to God. He that will not sacrifice a little affection will hardly offer a greater. It is not the thing, but the reason and manner of doing it, namely, for God's sake, and that I may accustom myself to obey His voice, that God regards, and rewards with greater degrees of grace.

The greater your self-denial, the firmer your faith, and more acceptable to God. The sincere devotion of the rich, the alms of the poor, the humility of the great, the faith of such whose condition is desperate, the contemning the world when one can command it at pleasure, continuing instant in prayer when we want the consolation weexpected;—these, and such like instances of self-denial, God will greatly reward.—*Bishop* Wilson.

Mortification.—Thou shalt have much to do in mortifying of thy five senses, which must be all shut up in the crucified humility of Jesus Christ, and be as they were plainly dead. Thou must now learn to have a continual eye inwardly to thy soul and spiritual life, as thou hast used heretofore to have all thy mind and regard to outward pleasure and worldly things. Thou must keep thy memory clear and pure, as it were a wedlock chamber, from all strange thoughts, fancies, and imaginations; and it must be trimmed and adorned with holy meditations and virtues of Christ's life and passion, that God may continually and ever rest therein.

Mortify all affection to and seeking of thyself, which is so natnral to men in all the good they desire, and in all the good they do, and in all the evil they suffer; yea, by the inordinate love of the gifts and graces of God, instead of Himself, they fall into spiritual pride. Mortify all affection to, and delectation in, meat and drink, and vain thoughts and fancies, which, though they proceed not to consent, yet defile the soul, and grieve the Holy Ghost, and do great damage to the spiritual life. Mortify all bitterness of heart towards thy neighbours, and all vain complancency in thyself, all vain-glory and desire of esteem, in words and deeds, in gifts and graces. Mortify all affection towards inward, sensible, spiritual delight in grace, and the following devotion with sensible sweetness in the lower faculties or powers of the soul, which are nowise real sanctity and holiness in themselves, but certain gifts of God to help our infirmity. Mortify all curious investigation or search, all speculation and knowledge of unnecessary things, human or divine; for the perfect life of a Christian consisteth not in a high knowledge, but profound meekness, in holy simplicity, and in the ardent love of God. Mortify all undue scrupulousness of conscience, and trust in the goodness of God: for our doubting and scruples ofttimes arise from inordinate self-love, and therefore vex us; they do no good, neither work any real amendment in us; they cloud the soul, and darken faith, and cool love; and it is only the stronger beams of these that can dispel them.—Leighton.

PANGE LINGUA GLORIOSI.

This hymn contests the second place among those of the Western Church with the *Vexilla Regis*, the *Stabat Mater*, the *Jesu dulcis memoria*, the *Ad Regias Agni dapes*, the *Ad Supernam*, and one or two others, leaving the *Dies Iræ* in its unapproachable glory. It has been a bow of Ulysses to translators. The translation here given claims no other merit than an attempt to unite the best portions of the four best translations with which I am acquainted: Mr. Wackerbarth's, Dr. Pusey's, that of Leed's book, and Mr. Caswall's (which last, however, omits the double rhymes).

Of the glorious Body telling,
  O my tongue, its mysteries sing,
And the Blood, all price excelling,
  Which for this world's ransoming,
In a generous womb once-dwelling,
  He shed forth, the Gentiles' King.

Given for us, for us descending
  Of a Virgin to proceed,
Man with man in converse blending
  Scattered He the Gospel seed;
Till His sojourn drew to ending,
  Which he closed in wondrous deed.

At the last Great Supper seated
  Circled by His brethren's band,
All the Law required, completed
  In the meat its statutes planned,
To the Twelve Himself he meted
  For their food with His own hand.

Word made Flesh, by word He truly
  Makes True Bread His Flesh to be:
Wine Christ's Blood becometh newly;
  And if senses fail to see,
Faith alone the true heart duly
  Strengthens for the Mystery.

Such a Sacrament, inclining,
  Worship we with reverent awe;
Ancient rites their place resigning
  To a new and nobler Law:
Faith her supplement assigning
  To make good the sense's flaw.

Honour, laud, and praise addressing
  To the Father and the Son,
Might ascribe we, virtue, blessing,
  And eternal benison:
Holy Ghost, from Both progressing,
  Equal laud to Thee be done!

Reason and Faith.—Reason and Faith are twin-born beings—the one, in form and features the image of manly beauty—the other, of feminine grace and gentleness; but to each of whom, alas! was allotted a sad privation. While the bright eyes of Reason are full of piercing and restless intelligence, his ear is closed to sound; and while Faith has an ear of exquisite delicacy, on her sightless orbs, as she lifts them towards heaven, the sun-beams play in vain.

Hand in hand, the brother and sister, in all mutual love, pursue their way through a world, on which, like ours, day breaks and night falls alternate; by day the eyes of Reason are the guide of Faith, and by night the ear of Faith is the guide of Reason.

As is wont with those who labour under these privations respectively, Reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him readily to apprehend; while Faith, gentle and docile, is ever willing to listen to the Voice by which alone truth and wisdom can effectually reach her.—*Edinburgh Review.*

Liguori's Theory of Truthfulness.—When once the virtue of veracity is undermined, the whole character is ruined, and nothing can be the consequence but blindness of the moral eye and confusion of moral sentiment. From this blindness and confusion arises an adoption of principles, and a specific application of those principles, in which we can only hesitate whether the shocking or the grotesque is the most prevailing element; for that which is morally wicked is always [?] intellectually ludicrous, if we are at liberty to look at it in the latter light.

Untruthfulness is a phenomenon which is found in a remarkable degree in all the southern nations of Europe, and, we fear it must be added, in Ireland, while the the northern nations are in general comparately free from it. Thoughtful minds have often sought for an adequate hypothesis by which to account for this phenomenon. We believe that our pages will have suggested one to some minds, and confirmed it to others. When St. Philumenism is put in the place of manly faith—when all duties are merged in the one duty called by the specious name of advancing religion—when men and women put the entire direction of their souls out of their own hands into the absolute control of others, in spite of the nature which God has given them—when those who have the control of the consciences of others are supplied (and supplied by an authority which they hold infallible) with a system of moral principles and rules in which truth is flagrantly violated, good faith sapped, and the obligation of oaths reduced to a trick of words, with which a hair-splitting sophist may play like counters—what can we expect but the very phenomenon which we find existing! The lock and the key answer to each other admirably.

English Romanists, we are aware, profess indignation when the charge of bad faith is brought against them. That they are saved, to a great degree, from the blight which has fallen on their co-religionists, by means of the counteracting influences amongst which they live, we readily allow. Still, even in England, things which we cannot forget have forced themselves to the light. The Gawthorn case, the Carre case, the De Col case, and many others could, we venture to assert, have occurred only amongst Romanists. If, however, they are really anxious to prove their good faith in the face of their fellow-countrymen, let them exert themselves to get this work of St. Alfonso de' Liguori, with its lying Theory of Truthfulness, condemned by the rulers of their Church.—*Christian Remembrancer.*

The Scarcity of Clergy.—In every secular point of view, the profession of a clergyman is a very uncomfortable one. And it will so continue, until there is a great change in the views which the laity take of the matter. At present, it is expected that the whole business of the Church should be carried on through the self-denial of the clergy, and that the laity should bear no part of the burden. A man is willing to give something for the support of his own minister; but it must be as little as possible, and must, in no event, involve the smallest amount of self-denial. It must be the smallest possible proportion of the smallest possible sum for which a clergyman can be gotten. Now clergymen treat for their salaries at a double disadvantage. They are like the labourers, in the contest between capital and labour. They have no resources to fall back upon, and must find employment or starve. The subscribers are in a better situation than the capitalists; for the latter are losing the opportunity of making money, while their machinery is spoiling for want of use. The subscribers are saving their money, while there is nothing damaging, except their souls; the state of which they do not often examine. The other disadvantage of the clergyman, is that his conscience will not permit him to remain idle, if he can be employed on any terms. He has a charge committed to him; he has sworn to perform a certain duty. That charge he must fulfil; that duty he must perform. Of these circumstances, the most unconscientious advantages are continually taken. It is not, then, to be wondered at, that men are slow to embrace the calling of clergymen. It will always be so, until the condition of the clergy, as a class, is improved.

This can only be by an increase of Christian piety and charity among the laity; leading to an increase of self-denial, if we may use that expression with reference to a quality, the very existence of which may be doubted. The laity must learn, that the first thing to be sought, is the kingdom of God and His righteousness, and not worldly wealth; and they must learn that these things imply self-denial; the giving up our own wishes and desires, for the sake of the Lord and His Church. When these principles are generally diffused, and when, in consequence, men have learned to deduct the Lord's portion of their gains, before they appropriate them to their own purposes, the condition of the clergy will become such, that a man may enter into Holy Orders, without having attained the spirit of a martyr. At present, the laity expect an exhaustless supply of men, capable of the greatest self-abnegation, while they will deny themselves nothing. Our Blessed Saviour Himself pronounced a woe on those who loaded other men with burdens, too grievous to be borne, which they themselves would not touch with one of their fingers.

With respect to the spiritual requisitions for entering into the ministry, we wish no change. We only desire that the burdens, of which we have been speaking, should be unbound from the backs of the clergy; in order that the standard of the self-denial which is required of them, may be brought within the reach of men not of the very highest grade of spiritual attainments.

The only remaining remedy for the scarcity of clergymen, is to enlarge the class of persons from which they are to be taken, and imbue a greater proportion of the enlarged class with a larger amount of religious knowledge and feeling. The last can only be really done by the influences of the Holy Spirit. But as those influences are not irresistible, something may be done in preparing the minds of young men rather to receive, than to resist, them. The wider diffusion of true education, of that education which unites the culture of the intellect with that of the religious affections, is the true remedy for the scarcity of clergy. At present, a young man who is to acquire the amount of intellectual instruction which it is required that he should possess, before he can be ordained to the priesthood, must incur no trifling expense. There are, it is true, some situations in the country, in which a liberal education, as it is called, may be had at little or no expense, by young persons of good capacity and industry. But this must be done either in a State institution, in which there are no religious influences, or in institutions belonging to some denomination or sect, where the religious influences are diverse from, if not adverse to, those of the Church. Hobart Free College, at Geneva, is the only exception. The other Church colleges are expensive institutions.

This is an evil, which in the present state of things does not admit of a remedy. Our colleges must have a large staff of teachers. Without these, it is impossible to exercise that moral influence which is indispensable to the spiritual welfare of the pupils. At the same time, they have no endowments. The two facts would readily account for their being dearer than other institutions; if it be true that they are so.

But if we are to disseminate Church principles among the youth of that class, which is able to pay for the education of its younger members, we must begin by giving them the best secular instruction which money can purchase, at the lowest possible price, and giving the religious culture into the bargain. To do this, our colleges must be endowed.

Moreover, there must be feeders to our colleges. Schools from which youths of promise may be drafted into them. Orphan asylums, and parish schools, where the rudiments of knowledge may be gratuitously taught in connection with Church principles. From these, boys of industry, capacity, and character, may be selected to receive, still gratuitously, a higher degree of intellectual and religious culture in grammar schools. From these, chosen youths may be transplanted to the Church colleges. From such seed, we might fairly hope for a greater supply of candidates for orders.

There is no reason why all these institutions might not be provided, except the want of money. The Church is rich, but her wealth is in the hands of some of her sons, who are more inclined to appropriate it to their own luxury, and that of their children, than to her uses. There would be an abundance of money for all the purposes of the Church, if all those of her members, who claim to be pious, would act upon the Divine precept:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."—*True Catholic.*

"I TELL YOU I SAW IT MYSELF."

When any one uses this expression regarding some wonderful thing, adding or not adding "with my own eyes," he is understood to mean that the thing, however incredible it may have previously appeared, is certain: he can admit no further dispute about it. It is strange how so many sensible persons should be prepared thus to assume that the sense of sight is incapable of being deceived, when we all know how the sight of two or three hundred persons will be deceived over and over again, in a single evening, by a common conjuror. There appears to be an almost universal ignorance of a principle which affects all so-called evidence of the senses—namely, that while we think we are in good faith reporting what we have witnessed or come to the knowledge of by these means, we are only perhaps stating a prepossession of our minds, or false hypothesis, regarding the things so witnessed or observed. Suppose, for instance, that a clown comes home from an exhibition of the Wizard of the North, relating that he saw a man make pancakes in the crown of a hat, all his intelligent auditors would feel assured that he had only seen certain operations performed which *seemed* to result in that phenomenon, and was labouring under a false hypothesis as to these operations, the pancake having been in reality cooked in another room in the usual way. His seeing the pancake brought out of the hat after some eggs and meal had been put in, was, in short, no proof that he had seen the pancake cooked there: *that* was only a false hypothesis regarding the actual facts witnessed. He has, in the language of Mr. John Stuart Mill, "mistaken for perception what was only inference."

Some of the mystic wonders which have of late years been attracting so much attention, afford in their history from first to last, lively illustrations of the moderate value to be placed on what is thought to be the direct evidence of the senses. A man of tolerable judgment, but ignorant of the philosophy of evidence—perhaps one who has distinguished himself by professions of "disbelief in everything" beforehand—goes to see some experiments, and is at once convinced that tables do move without human agency. "It *is* true, because he has *seen* it." Now what he has seen is only this—that a group of his friends sat round a table, with their hands placed upon it, all declaring that they neither pressed nor pushed. He has not ascertained that they did not press or push. He only *infers* from their declarations that they did not do so, the fact being, as we all know now from Professor Faraday's ingenious test, that they did use muscular force, albeit it might be unconsciously. So our sensible and previously skeptical observer has only been forming or sanctioning an *hypothesis*, when he thought he was reporting a clear and indubitable *fact*.

Where there is any inclination to believe in marvellous or extraordinary things, it is surprising how easily one comes to allow himself to be deluded into the conviction that he has *witnessed* an alleged fact.

It is quite a recognized principle among legal men who have occasion to sift evidence professionally, that most witnesses relate, not what they saw or heard, but only the impression they derived from what they saw or heard, the greater part of what they say being inference, while they fully believe it to be matter of fact. "The simplest narrative," says Dugald Stewart, "of the most illiterate observer, involves more or less of hypothesis; nay, in general, it will be found that in proportion to his ignorance, the greater is the number of conjectural principles involved in his statements. A village apothecary (and, if possible, in a still greater degree, an experienced nurse) is seldom able to describe the plainest case, without employing a phraseology of which every word is a theory; whereas a simple and genuine specification of the phenomena which mark a particular disease—a specification unsophisticated by fancy or by preconceived opinions—may be regarded as unequivocal evidence of a mind trained by long and successful study to the most difficult of all arts, that of the faithful interpretation of nature.—*Chambers' Journal.*

Religious Coxcombry.—Let us beware of affectation and a wish to be more refined than our neighbours; for it would be fearful indeed if for such motives we should cause any one to stumble. And, if the truth may be spoken, there is much need of this caution. *This* is what I chiefly dread,—not Romanism *as such*, or formalism, but conceit and affectation. There seems to be reason for thinking that many are now forward "Catholics," who a dozen years ago would have been rationalists; and Romanism may very possibly have its turn next with this class;—coxcombry being the true essence of their character, and any particular set of opinions only the dress. It would seem that there are some by whom "Catholicism" is adopted for the sake, not of fellowship with the Communion of Saints, but of likeness to the people of the middle ages;—they seeking by religion the same end which Fashionable Youth lately strove after by the very different measures of donning antique armour, mounting barbed steeds, and, in the view of breathless Beauty, picturesquely shivering lances. What I apprehend is, the substitution of a poetic, romantic, "æsthetic" *something* for plain duty to God and our neighbour; and perhaps most people who have read some late writings will agree in thinking that my apprehensions are not causeless. And observe how persons of susceptible years and character are now dealt with. They are told that it is a mark of a "high, tender, affectionate mind," to long after splendours of worship unknown in the English Church of this day, after what Mr. Newman speaks of as in some cases "almost theatrical," and Bishop Cosin does not scruple to call outright by that name, and by others quite as unfavourable. And then, instead of being desired to keep their imaginations and feelings in check, they are actually taught to think it something creditable that these are not under the control of their judgment; and for the sake of ladies and young gentlemen thus tutored, we "cannot much longer dispense with copes," and our service must be made such as English service never has been, to the disgust of sober people, and the utter estrangement of multitudes whose unreasonableness takes an opposite direction.—J. C. Robertson, 1844.

A Leaf of Memory Lost.—An old man's memory is a queer place. Indeed, it resembles an old-fashioned garret, full of relics and souvenirs of the past; the rubbish of to-day, but the riches of yesterday.

In conversation yesterday with an old man, who has passed a long and useful life, and with whom now it is Indian Summer, we were impressed with a remark he incidentally made. He had seen the opening of near seventy springs; at first the winters came and went, but by and by, unmelted snow-flakes lingered in his hair, and he saw them drifting over the graves of one after another, whose feet with his had brushed the morning dews together. At last, they whitened over his old wife's last resting-place—over her who knew him when the shadows fell to the westward, and the day was before them both—who never thought him old, though all the world pronounced him so. Every body said, when she died: "It is a terrible blow to the old man;" and a few did all they could to make him forget, but there was no need of that; "For," said he, "they didn't seem to know where the blow fell they so deplored—they didn't think *how much I missed somebody to help me remember!*"

These few words, indeed, contain a world of meaning. He *did* miss *the other leaf* from memory's tablet. Two pairs of eyes had but one rainbow; but one pair beheld it now. Two hearts had livedover again the past; but one remembered it—and imperfectly now. Who would have life's little thread extended, till he too should be compelled to take up the words and say, "I miss somebody to help me remember!"—*N. Y. Tribune.*

Religion the Armour of Virtue.—The most excellent remedy, in every temptation, is that of Orpheus, who, by loudly chanting and resounding the praises of the gods, confounded the voices, and kept himself from hearing the music of the Sirens; for divine contemplations exceed the pleasures of sense, not only in power, but also in sweetness.—*Lord* Bacon.

THE CHURCHMAN.

NEW YORK, MARCH 18, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

INDUSTRIAL HOME AT THE FIVE POINTS.

For something like a year past, we have been used to hearing more or less, occasionally, about the doings of the Rev. Mr. PEASE at the Five Points in this city; we have been aware that there was something of a controversy going on respecting his course there: but we have never given our mind to the subject, not even so much as to have any opinion upon it, one way or another, because our thoughts have been fully occupied with our own immediate concerns. The other day, a gentleman, whom we have known for several years as a man of intelligence, of a high character, and of an excellent spirit, a warm-hearted, consistent, public-spirited layman of the Church, called upon us, made a strong and clear statement of the case, and left documents to be studied at our leisure, for a satisfactory conclusion in the matter. All that he stated to us has been fully borne out by what we have since read; and we now feel greatly obliged to him for calling our thoughts to the subject. One of the documents left with us is, "A Report by the Directors of the Five Points House of Industry;" and certainly we have seldom met with anything so full of pathos and of solemn eloquence. It is signed by HENRY R. REMSEN, STACY B. COLLINS, CHAS. ELY, JOHN STEPHENSON, GEORGE G. SPENCER, JAMES H. VANALEN, and E. G. BRADBURY; men well known in this city and neighbourhood for their intelligence and their public and private worth.

There can be no need of our enlarging on the state and character of the population at the place in question. Every one knows, that in body, mind, and soul, the condition of the people is just as bad as it can be: that they form a perfect hotbed of physical and moral pestilence, full of inexpressible wickedness and loathsomeness, and presenting, all together, a complication of vice, filth, ribaldry, profanity, and brutality, at the recital of which humanity sickens and shudders and turns pale. Perhaps the very hardest problem for Christian Charity to solve, has been how to reach effectually the desperate condition of this class of people. To begin by proclaiming in their ears the blessed hopes of the Gospel, by preaching to them of righteousness, and temperance, and judgment to come, can have no more effect than discoursing philosophy to a herd of swine. They are bound down to their condition, with all its circumstances of horror and disgust, by the strong bands of inexorable necessity: they have no possible choice but either to sin or to starve; and from the very desperateness of their condition they snatch motives to an insane and frantic revelry, ever striving to drown their sense of misery by plunging still deeper in the vice that has caused it.

It appears that Mr. PEASE began among these *people with* the ministry of religious instruction and exhortation. But his charity and his understanding were of a more practical and operative turn, than to remain long ignorant how preposterous and impotent such a method must be. Unhappily, however, he was beset and trammelled with an inexperienced and self-willed benevolence which, less anxious, as would seem, to do good than to have its own way, would neither itself see, nor put confidence in any one who did see, its utter futility; being possessed with that most vain and impracticable notion, that to rectify the morals and manners of such people you must begin by preaching and praying them into a regenerate state, and that no real good can be done them, till they have first "got religion." This, it appears, is the true secret of the controversy in which Mr. PEASE has been involved.

This gentleman, as may be generally known, is a minister of the Methodist denomination. He was appointed to the work at the Five Points, by the New York Annual Conference, in the Spring of 1850. The mission was established under the patronage and direction of the "Ladies' Home Missionary Society of the Methodist Episcopal Church." The beginning of his labours, after surveying the ground and procuring a room, is set forth by the Directors in their Report, as follows:

> A very considerable attendance was at once obtained, both of children and adults, in all the filthiness and raggedness of their every-day condition, and, what was worse, in the disorderly, drunken, profane and savage habits which none had ever taught them to lay aside, even for an hour. It was nearly impossible, with the utmost energy and perseverance, to obtain a hearing before such an audience, or to win, by all the arts of Christian kindness, a moment's serious and respectful attention from one of the degraded unfortunates who composed it. When successful in this, the missionary seemed scarcely to have made any progress, for the utter impossibility of escape from their mode of life, except through the gates of death, was forced upon him in the first attempt at practical exhortation, and sometimes with piteous eloquence by the despairing victims themselves. None, of course, would entrust them with work, far less admit them into houses or work-shops; and the result was, that their first step from the depths of debasing vice toward a Christian life must be a voluntary act of self-martyrdom. The case of the children was hardly better; for the beginning of virtue for them must be in forsaking such miserable subsistence and shelter as the parental den afforded, for homeless vagrancy, beggary, and the house of correction.

Carrying a healthy, open, and vigorous mind into the specialities of his field, a little experience soon convinced Mr. PEASE, as it well might, that he had gone to work the wrong way. He saw clearly and unmistakeably that the first thing to be done, was to provide the wretched, degraded outcasts with food to eat, with work to do, and with something to pay them for doing it; to remove their filth, repair their raggedness, and gather about them somewhat of the healing influences of a civilized and industrious home, and thus open to them the prospect, or at least the possibility, of escape from their enthrallment, and, therewithal, the hope of gaining an honest livelihood by honest labour. The course and method, which experience taught him to pursue, is thus marked out by the Directors:

> The system now operating under our supervision, and which we would commend to public support as the only one able to meet the wants of the outcast poor, may be explained in the fewest words. It is no other than the GOSPEL OF CHRIST, at once taught *and exemplified*, in its application to their peculiar circumstances. Its first measure is to remove the compulsory alternative of vice or starvation, and make a virtuous life by honest labour possible. . . . . . While we discard, as absurd and unchristian, the offer of doctrines to the starving, in the place of bread, or the injunction of morality, without providing some way to reconcile it with subsistence, we are no less firmly persuaded, that in spiritual Christianity is the only hope of redemption for these outcasts, even as to their temporal condition, and that morality itself, aided by all exterior advantages, if not the product of vital religion, can take no permanent root among them, but will wither like a branch torn from its tree.

In the prosecution of his undertaking, Mr. PEASE has shown, we think, a consistency and self-sacrifice truly heroic. In his course of proceeding as sketched by the Directors, we see the working of a clear head and resolute heart, warmed, strengthened, and supported by Christian faith. It is indeed a noble picture:

> Mr. PEASE met the difficulties and trials of his appointed work as an agent of CHRIST, whose mission was there appointed and must be fulfilled. Perceiving at once that an honest living was the first requisite for an honest life, with the objects of his mission, he exerted himself to find employment with charitable persons for some of the more promising, and took several of them to his house, where he fed and clothed them from his own scanty means. The Magdalen Asylum afforded a limited resource, and a few were persuaded to take refuge there; but the great objections common to our public charitable institutions prevailed to deter them generally from this, and besides, its provisions of course had no application to those not as yet lost to shame, but ready to sink, and sinking daily, under parental compulsion or the horrors of starvation, into the deeper horrors of prostitution.
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> At the same time, he urged the requirements of the case upon the Society under which he acted. It was replied that their constitution did not authorize them to act as a charitable, but only as a religious association. Instruction was all they had to give. Anything further must be done on his own responsibility and at his own expense.
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> Repulsed here, Mr. PEASE betook himself to the employers of female labour in the city to obtain work for his poor clients. After some difficulty, a manufacturer of shirts was found, who consented to accept Mr. PEASE's personal responsibility for the materials, and on that security to try the experiment of giving out work to the Five Points. He now summoned the wretched women of the neighbourhood to come to his chapel for work—honest work—a thing unknown and impossible to them till that day. The notice was circulated personally from house to house, and given out by the preacher on the Sabbath, that on Monday morning at 7 o'clock, the chapel would be opened as a work room for all who desired to gain an honest living. Before the hour appointed, twenty women were waiting before the door, and about thirty commenced work on the first day. A few regulations were imposed. No one should be permitted to work, who came intoxicated. All who worked should begin by taking the pledge of total abstinence. Any one relapsing into drunkenness or vice should be discharged. Every one must attend regularly some place of worship on the Sabbath.
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> The women did well; the rules were generally observed; very few relapsed into vice; and from that day to this not an rrticle of work has been purloined by one of these persons. But the Ladies' Home Missionary Society were not all well pleased with this appropriation of their Chapel and their Missionary. Certain of its Directors accordingly called to remonstrate, and to dissuade him from what they esteemed a mistaken and worldly policy. They reminded him that he had not been employed to carry on a shirt manufactory, but to preach the Gospel. Mr. PEASE, however, claimed the right to perform this as extra labour, in addition to the faithful discharge of the peculiar duties of a Christian minister; and thus the matter dropped.
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> The remedy, however, did not yet go deep enough. To work under his supervision by day, and return at night to a brothel or gin-shop, tended little to the improvement of their morals or reputation. They must have a *home*. And that home must be at the Five Points. To a better neighbourhood their present condition would render them at once a nuisance, and unwilling to remove.
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> The lonely missionary felt this work resting wholly upon himself. He had no human helper, save a devoted and generous woman, his wife; he had no means save a small salary, barely sufficient for a decent subsistence; he had no numerous and influential friends on whom to rely; the very society whose servant he was pointedly declined to countenance his designs. In any circumstances, the responsibility of that which he now determined to do would have been formidable, and the danger extreme; in his circumstances they were overwhelming; and it is not too much to say, that few men have ever lived who would not have shrunk from the enterprise as a piece of madness. Following the footsteps of their Divine Master with an unhesitating and uncalculating self-sacrifice superior to our praise, Mr. and Mrs. PEASE determined to remove to the Five Points, and make their own dwelling an asylum for the outcasts. We cannot trust ourselves to comment upon this act; nor does the occasion, nor, we trust, the public insensibility demand it. It is not for us to commend them—"whose praise is not of men, but of GOD."

In July, 1850, Mr. PEASE, having at last, after much trouble, rented two houses in the place, removed thither with his family, added to his furniture a large number of cots, and on the first day took in about thirty of his abandoned proteges. In this way he went on, finding his clients food and work, and paying to them all their earnings, after deducting $1,25 per week for board. In September, he urged upon the Ladies' Society the necessity of opening a school for the children in that neighbourhood, it being useless to invite them elsewhere for that purpose. They refused: still he was not discouraged, but went straight to work on his own responsibility. Some donations of books and maps were soon got; but money was still wanting. Some two years before, however, the venerable Mrs. BEDELL, mother of the Rev. G. T. BEDELL, had raised $700 to establish a school in that quarter. For lack of a proper agency this money had not been applied, and, through the intervention of JAMES DONALDSON, Esq., was now appropriated to Mr. PEASE's school. We must again quote from the Report:

> The school was opened with thirty or forty children, and in six months increased to a hundred and fifty in regular attendance, which is now its average number, employing three female teachers. About half of these belong literally to the family of Mr. and Mrs. PEASE, being supported entirely at the expense of the Mission. Many of the others receive, besides instruction, partial board in the institution. They were at first unmanageable, and it was a year before order and discipline began to be satisfactorily established. They were likewise filthy in the extreme, rendering the air of the school room insupportable, and causing sickness among its occupants. It became necessary to provide a bathing-room for each sex, with a man and woman to wash the children in a thorough manner, at frequent intervals. At the present time, it is doubtful, at least, whether any public or charitable school in our city presents an aspect of order or cleanliness surpassing that of the Five Points children in the House of Industry. These children, although inapt to the use of books, are remarkably quick to receive every kind of moral instruction, and on the whole make a highly satisfactory progress. Particularly is their demeanor remarkable for propriety, decency, and kindness. To the unceasing exertions of Mrs. BEDELL, and the munificent benefactions of the members of Ascension church, amounting to an average of at least $1,000 yearly, these children are mainly indebted, under GOD, for their inestimable privileges.

In January, 1851, the enterprise was in extremes, and on the verge, apparently, of falling through, from want of means to pay the increased rent of the buildings, the former occupants having offered higher prices, in order to recover them to the service of infamy and sin. Mr. PEASE had no alternative but either to see his work blasted, or to assume the responsibility of another year at a rent of $1,500. In the words of the Report, "many were the days when, with a hundred looking to him for bread, and not one dollar in possession or prospect, his poor bark, with all its freight of interests, seemed sinking forever." With nothing to rely upon but Providence, he ventured to shoulder the burden. While things were at this crisis, the National Temperance Society came forward with a proposition to sustain the establishment at their own charge, under his care. In May, it accordingly passed into their hands. But in less than a year from that time, that Society was superseded by the Temperance Alliance, and Mr. PEASE had to resume the whole burden; and the pecuniary responsibility has rested upon him ever since. In May, 1852, the present Board of Directors was formed, to act as Trustees of the Institution. Mr. PEASE has acted as their Superintendent, and faithfully accounted to them for all the receipts and expenditures of the establishment. For the year ending March 1st, 1853, the expenses were about $15,000; the earnings, about $10,000; the other $5,000 being provided by donations. From March 2, 1852, to September 1, 1853, the accounts, exclusive of the school fund, stand thus: Expenses, $21,393; receipts, $21,509, $8,514 of the latter being in donations. At the time of making the Report, the establishment included seven three-story houses; afforded subsistence and instruction to 75 women, 80 children, and 20 men, most of them redeemed from actual or inevitable vice of the worst kind; supported a free day-school, with three teachers, and 150 pupils; also, a Sunday-school in which 150 children were instructed in the Scriptures; also, public religious services on Sunday, with an attendance of about 150 persons. It also has a bakery, and work-rooms for tailoring, plain sewing, millinery, straw-work, and for children's work. The Report assures us that much of the work done proves to be of the best in its kind; and that adults, if expert with the needle, earn from 2 to 3 1-2 dollars a-week. Also, that during the short time of the establishment, between 600 and 800 females of all ages have been rescued from actual or inevitable ruin, and are now virtuous members of society.

Such is an outline, as brief and compact as we could well make it, of what has been achieved by Mr. PEASE. We submit, that so far as time has been allowed, he has worked out a satisfactory solution of a problem that has hitherto proved too much for human wisdom and sagacity. It does not well appear how any man could earn a stronger title to a place among the benefactors of our race. All honour to the Rev. Mr. PEASE! He has the art of being an original philanthropist, without any bawling ferocity, a reformer, without making war on the peace and order of society. Noiselessly and modestly he has laboured; and his work, to all appearances, has been a creating of unmixed good out of unmixed evil. Our head, our heart, our pen are, and, unless there come a very great change for the worse, shall be with him. The only drawback we have seen thus far is what seems to be implied in the assurance that "pure, unsectarian Christianity" is taught at the Industrial Home. For ourselves, we confess that we look with distrust on all such manifestoes. For "unsectarian Christianity" seems to mean only such and so many elements of the Gospel, wherein we know not how may sects of Christians agree; and this, we fear, will in the end be found to exclude all specific teachings whatsoever, and to proceed by frittering away the unsearchable riches of CHRIST into the commonplaces of morality and natural theology. We would say, therefore, if the thing be anywise practicable, let there be taught some distinct, definite, positive form of Christianity, be it Methodist, Presbyterian, Episcopalian, or even Roman Catholic, we care comparatively little which, so it recover the wretched daughters of vice to the comforts of this life and the hopes of that which is to come. Having said thus much, we must add that we have no thought of setting our judgment herein against that of Mr. PEASE. What he has suffered and what he has done, the spirit and the faculty he has shown in his work, entitle him, we hold, to the fullest confidence, and seat him aloft as one from whom, in his department, others are to learn. Here, he knows more than all the rest of us put together; and no man, nor any set of men, is competent to overrule him or dictate to him. Moreover, in so wise, so practical, so operative a course of charity as his has proved itself to be, there is an inherent self-rectifying power, in virtue of which it can scarce fail of being guided in the end to right principles and good results.

Mr. PEASE has, unhappily, had to experience the usual lot of men of his character. He could not start without the ministry of others; and after he had started by their help, they could not bear to have him go on, unless he were still encumbered with their help. They would not aid him but on condition that he would do as they said, when they did not and could not know how he ought to do. To be disowned by those who had helped him to start, to be assailed by them, to be hunted with reproach and obloquy, to have his integrity impeached and his good name spit upon, was indeed something hard. But he knows well enough how to live all such things down. Charity, such as his appears to be, is wise and gentle and long suffering, and therefore will extract no element of bitterness out of such ugly and unkind passages, and will remember them in sorrow, not in anger. It is but "the rough brake that virtue must go through."

Already Providence seems to be overruling all these difficulties and discomforts to the furtherance of the cause. Had not Mr. PEASE fallen out with those who first employed him, he would hardly have fallen in with any thing so good as his present supporters. The desertion of his old friends has drawn in wiser, stronger, better ones. In the ordinary course of human affairs, he could not expect to have such a blessing without paying something for it. He can better afford to forgive, than others to be forgiven, the thorny tongues that have been the occasion of drawing from such men such words as the following:

> We desire to bear emphatic testimony to the extraordinary success of Mr. PEASE in the work he has chosen, and to recommend him as an agent peculiarly fitted by zeal and love and personal qualifications, to bring the benefactions of the charitable to bear effectively upon the salvation of the vicious poor. His family of one hundred and fifty rescued unfortunates speak for him and his cause as we should despair to speak. We ask all who own a sympathy for human wretchedness, and an interest in the means for its removal, to give one hour to the House of Industry, and witness for themselves the collected happiness, and peaceful concord, the good order and discipline without severe constraint, which distinguish that throng gathered from the vestibule of hell, above many of the more favoured assemblages in our city. This done, we will cheerfully leave to their own inferences and the impulses of their own touched hearts, the question of the practicability of saving these hitherto forsaken creatures, and the question of their own obligation to bear an energetic and constant part in this great work, as GOD has given them opportunity. If there be a field of beneficence on earth, more than all others hallowed by the sacred foot-prints of HIM who "came to seek and to save that which was lost," it is found among the fallen outcasts pitied and sought by Him alone. If there be disciples who follow the peculiar footsteps of their LORD in this world, they are those who seek the "sinners" whom others shun but He befriended; who now plead for your co-operation in their Christ-like enterprise, and invite you to share in the heavenly glory of their lovely work:—
>
> "The POOR their clients, and HIS smile their fee."
>
> If, in fine, there is an enterprise of primary importance and obligation to the Christian Church, deserving to take precedence of every other in their affections and their systematic bounty, it is that of preaching the Gospel to THEIR OWN POOR, and visiting the afflicted within sight of their doors.

When we began, we had little thought of filling so much space with this subject. Yet we are far from grudging to have done so. And still there remains somewhat that is not to be omitted. At the date of the Report in hand, measures were taking to initiate and organize a movement for extending much further Mr. PEASE's system of operations. Into the particulars of this we cannot enter now. Some general indication is all we can make.

Now it clearly stands to reason, that among the class of people in question there can be little hope of permanent reform on any scheme which does not contemplate the removal of them from the associations and temptations of their former whereabout. The *matter* is well put in the Report, *thus*:

> The immediate step, dictated by the present stage of experience and the present necessities, is to establish, in connection with the House of Industry at the Five Points, a pure and healthful country retreat, to which those who would gladly flee from vice, but lack the power, may be colonized, and where, in a Christian home, among the influences of nature, occupied and self-supported by honest labour, and remote from the temptations and excitements of their old haunts, they may be trained up to a useful, virtuous, and happy life. The chains of habit, association, mutual influence, and too often of alcoholic appetite, it is found, are too strong for many in these purlieus, who may yet be encouraged to some effort for self-elevation. These may be saved by removal,—they *must* perish if they remain. Multtiudes of children, the mere spawn of vice if left here, would be gladly given up by their degraded parents to a better destiny; but their hope of salvation too often depends on their removal from the daily access and influence of those parents. For many, removal to some locality more favourable to moral and physical health is indispensible: to all it is evidently of the highest importance.

The plan, then, is, to provide a retreat for them in the country, where the comparative cheapness of living, the greater facilities of labour and exercise, the qualities of the atmosphere, and the healing influences of nature, will render the instructing of their minds and the forming of them to virtuous habits more feasible; and from whence, as from a seminary, they can, as opportunity offers, and as they are prepared, scatter off to engage in useful and honourable occupations and trades. In all which there is nothing half so visionary and utopian, as what Mr. PEASE has actually done already would have been accounted five years ago. We venture to predict, that if his life and health be spared, and if scope and means be given him for working out his thoughts, he will make it all practicable and fruitful. We will but add the account given by the Directors, of what has already been done in pursuance of the aforesaid plan, heartily bidding the work good speed, and pledging all the co-operation in our power, to further it:

> A tract of sixty-seven acres, nearly all superior land for tillage, lying about two miles and a half from Mount Vernon, in Weschester county, has been purchased by Mr. PEASE for $11,390, and the first instalment of $1,390 has already been paid, through the prompt assistance of benevolent individuals privy to the design. It remains to provide for the bulk of the purchase, and for the erection of buildings sufficient to accommodate such as may require their shelter. Thirty thousand dollars will make a handsome beginning, to be enlarged as the Institution shall grow in experience and strength, until, through the wise liberality of our citizens, no excuse shall remain within our confines for beggary, destitution, or vice.

NEWLAND'S LECTURES.—A gentleman of Boston, a good man and a true, authorizes us to call on him for ten dollars, in case we get enough to carry through the proposal we made last week, for republishing these capital Lectures. A few more such offers will make the thing go right off. Who says another ten, or five, or one? Perhaps the best way will be for each subscriber to receive a share of the edition proportionable to his subscription, and then distribute them as he may judge best. In this way, the matter, it seems to us, would be the most likely to reach the right spot. However, we barely suggest it. Those subscribing can, if they please, express their preference, and then we will do as the majority say.

TRINITY CHURCHYARD AGAIN.

The New York *Tribune* last week published an extract, which we subjoin, from a Sermon preached by the Rev. Dr. HIGBEE in Trinity church, on the morning of Sunday, March 5th, being the first Sunday in Lent. The sermon, it would seem, was written with a special view to that day, and adapted to that point in the ecclesiastical year; so that the reference to the proposed desecration of Trinity Churchyard came in incidentally, and not as the main topic of discourse. Judging from the extract in question, the sermon must have been one of great power and eloquence; the fitting expression of a large, earnest, and manly soul, on a theme where all its higher faculties and sensibilities were kindled to intensity of life, and therefore moving together in that perfect concert and reciprocity which has been aptly called *wholemindedness*.

Out of the abundance of its heart, no doubt, the mouth of the *Tribune* spoke a brief editorial paragraph concerning the extract; in which paragraph we find the following remarkable sentence: "To contend that the convenience and interest of millions of the living, and of all future generations, in a great metropolis like this, must be sacrificed, merely because a superstitious sentiment opposes the removal, to places of repose every way more appropriate, of the crumbled relics of a few dead people, is an absurdity which public good sense has already many times overruled, and we trust will overrule again."

In this little bit of editorial ingeniousness, we have, no doubt, the true spirit and principle of the proposed desecration. It is simply and precisely this, as we stated two weeks ago, that the interest and convenience of business are to have "solely sovereign sway and masterdom," to outwrestle and override all other considerations whatsoever; and that to let anything sacred stand in the way of these, to hold as of paramount importance the respect of nations, the awfulness of the grave, the spontaneous reverences of humanity, is mere superstition and absurdity. Fully as we believed such to be the true spirit of the movement, we confess we did not expect it would be avowed quite so boldly and unblushingly. Of course we do not question the writer's conscienciousness, but the sentiment is inexpressibly base: it is a perfect outrage on the moral sense and instinctive religions of mankind. We do not wonder that a mind preoccupied with such a sentiment should see nothing to "respect" in the "cogency" of Dr. HIGBEE's "argument." Nor should we expect a man thus minded to see any reason of force enough to prevent him from using the dead bodies of his father and mother, brothers and sisters, wife and children, to manure his potato field. And we should as little expect such a mind to understand how an atmosphere of reverence for the dead should be necessary to the social, moral, and spiritual health of the living. It has been well said, that to an irreligious and atheistical mind, all religion appears superstition. Such a man will of course see no sacredness in his father's grave, for the plain reason that he has no eye to see it with. Certainly, we cannot expect a man's belly to be filled with music or with eloquence of discourse; and to one who knows no religion, no divinity, but the interest and convenience of business, Dr. HIGBEE's noble logic of moral feeling and religious faith must perforce be like reading SPENCER's Faerie Queene to an audience of mules. So that the thing aptly illustrates how "fools rush in where angels fear to tread;" that's all. WORDSWORTH has some lines which, we doubt not, will be very edifying to this most philosophical worshiper of "convenience and interest." For the full understanding of them, it may be needful to remark that they are meant as part of an epitaph, and so refer to the one ever whose grave they are supposed to be inscribed:

> "Physician art thou? one all eyes,
> Philosopher, a fingering slave?
> One that would peep and botanize
> Upon his mother's grave?
>
> "Wrapt closely in thy sensual fleece,
> O turn aside,—and take, I pray,
> That he below may rest in peace,
> Thy ever-dwindling soul away."

Surely, it must be a great, a very great thing to be a philosopher; so great, so grand, so glorious a thing indeed, that for the attaining of it one would most gladly cease to be a man! It raises one so far above all the superstitions and absurdities of that old faith, old religion, old humanity, and all that old complication of blessed hopes and sacred memories, which binds up the present with the past and the future, and links ourselves, our fathers, and our children in one holy and precious commonwealth of life, of feeling, and of thought; and from which we learn

> "To prize the breath we share with human kind,
> And look upon the dust of man with awe."

In conclusion, we are not so fond as to imagine for an instant, that any one philosophized to such an extraordinary pitch of illumination will so "slander any moment's leisure" as to heed the words of an old fogy like BURKE. Nevertheless, at a time when our most philosophical philosophy is advancing the interest and convenience of business to such a sublime apotheosis, that the graves of our fathers must open and yield up their contents at its bidding, and that, too, though guarded with the seal of public good-faith, and sentinelled with all the strength of a solemn compact;—at such a time, and in view of such a proceeding, we shall hope to be pardoned for remembering that such words as the following were once thought to have some truth in them: "If wealth is the obedient and laborious slave of virtue and public honour, then wealth is in its place, and has its use: but if this order is changed, and honour is to be sacrificed to the conservation of riches, riches, which have neither eyes nor hands, nor any thing truly vital in them, cannot long survive the being of their vivifying powers, their legitimate masters, and their potent protectors. If we command our wealth, we shall be rich and free; if our wealth commands us, we are poor indeed." Here is the extract:

> The Fast of Lent is a true preparation for the Festival of Easter. So our entire probation in this world is

intended by Christianity to be a preparation for eternal life through the *Resurrection*. It is thus that the Gospel presents the truth of our immortality. The Resurrection is the theme and hope of the Gospel—the future life of the body as well as of the soul. The *very nature* and the *whole nature* which God created, doth God redeem through Christ. The body shall live again; "*this corruptible must put on incorruption, and this mortal must put on immortality.*" The individuality of man is never to be broken off nor impaired; on the contrary, it is to be made perfect. The entire consciousness, the entire character, the entire nature of each of us is to pass through the grave and gate of death, to answer before the Judge of the world, and to be rewarded or punished by Him for its good or for its evil.

Thus our future condition is set distinctly before us, and our preparation for it is not vague and indeterminate preparation; it is the preparation of body and soul—the discipline of the flesh and spirit. "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof, but yield yourselves unto God as they that are alive from the dead." "If thine eye offend thee, pluck it out;" "if thine hand offend thee, cut it off." "Glorify God in your bodies and your spirits, which are His." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God."

This is the Christian hope, and the Christian law. Men may reason themselves into doubt and indifference on this subject, but the genuine instincts of humanity are all in harmony with the truth of Revelation. The instincts of humanity commend the Gospel truth that *individual morality* must consist in the purity of the body as well as of the soul—in good deeds as well as in good thoughts. The instincts of humanity commend the Gospel truth that *social moraltiy* consists in doing good to the bodies as well as the souls of men. And corresponding to this the instincts of humanity commend the Gospel truth of the Resurrection of the body. All over the world, and all through time, civilized and savage men have guarded and defended to the last extremity the bodies of their dead. Whether they burned the body or buried it, the urn or the grave which contained the ashes has been preserved with a pious care even beyond that which was bestowed upon the living objects of affection. How beautifully this instinctive care for the dead is illustrated by the classic story of Antigone—and how this harmonizes with that other story found in the Bible, of the Hebrew mother "Who took sackcloth and spread it for her upon the rock, and watched there, and guarded the dead bodies of her sons from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." It would seem that though the outward eyes and ears of human nature were often closed, and tears of despair for her dead children were on her cheeks, yet in the deep recesses of her yearning heart there were still, through all the darkness of the fallen world, a prophetic vision and a prophetic voice—the vision of the coming Redeemer—"The Resurrection and the Life"—the voice of the Creator uttering the words of a Saviour's love—"Refrain thy voice from weeping and thine eyes from tears—for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. There is hope in thine end, saith the Lord, that thy children shall come again to their own border."

I cannot close this discourse upon the Christian hope and preparation of Lent without a word or two touching a subject which it is impossible to pass by without unfaithfulness to the truth of the Gospel. I allude to the proposed desecration of the ancient graveyard attached to this church, by opening a street through it. I do not use the word *desecration* in any application to the *motives* of those who are advocates of this act, for they doubtless have a mode of commending the matter to their own consciences. I would speak no unkind words to them or of them; on the contrary, I would say to them, men and brethren, Christians! do you believe that your proposed act can be reconciled to the spirit and mind of the Gospel; to that law and hope of the redemption which I have endeavoured to present to-day, and which you acknowledge to be the truth? You propose to open a highway for the travel and commerce of this great City over and through a mass of the remains of, as nearly as can be estimated, forty thousand human bodies now lying in ancient tombs, consecrated by human and Christian burial-rites, overshadowed by the altars and towers of the Church of the Living God. You do not pretend that you will be able so to distinguish the greater part of these remains from the earth with which they are mingled, as to give them human and Christian burial again. You may not intend the wrong. Your nature may shudder at the thought of such an outrage! Nevertheless, the fact may not be denied, that those remains will be tossed about with levity by profane hands, scattered to the winds, trodden under foot of man and beast into the mire of the streets; cast out of human sight as an accursed thing!

Now, can you reconcile this with the hallowed sleep of those of whom Christ hath said, "I will raise them up at the last day?" Can you reconcile a deed like this, with a belief in that truth of the Resurrection of the dead, which is at the foundation of Christianity, and is reverenced in all civilized Christian lands? Can you reconcile such a deed with the belief in the Resurrection, and the truths of morality inseparably connected with it? I know that He who marketh the sparrow's fall, and numbereth the hairs of our head, shall still watch over the dead when human hands are stretched forth against their helplessness. He shall bring again His redeemed from the deep of the sea. You cannot remove their dust beyond the reach of His all seeing eye—His almighty hand? But does this make your sin either against God, your Redeemer, or your brethren, his redeemed, any the less? How shall this treatment of the remains of the dead be made consistent with that regard for the living as immortal beings, (brethren and fellow-heirs of eternal life,) which is the basis of all sound Christian morality—of your personal morality—of the morality of your families—of the morality of every social, legislative and governmental institution in this land?

Do you not believe in what the Scriptures plainly declare to you of the dignity and worth of the human body? To show us its dignity and worth, Christ himself assumed it. He went about doing good in the *body*—went about doing good to the *bodies* and souls of men in the *body*—suffered and died in the *body*—rose from the grave in the *body*—ascended to Heaven in the *body*; and in all this illustrated our living and dying and rising again as "members of His *body*, of His flesh and of His bones." Do you believe, or do you not, these last words which I have quoted: "We are members of His body?" There they are written and recorded for the whole world, and they are received by the world as far as it is Christian, "Members of His body." Are the dead, the Christian dead, who sleep in this church-yard, members of Christ's body? In tearing them from their graves, then, is it not the body of Christ, is it not the very tomb of Christ which you profane? We read in the Gospel that Christ, in the judgment day, shall declare to the wicked, "I was an hungered and ye gave me no meat—I was thirsty and ye gave me no drink, naked and ye clothed me not, sick and in prison and ye visited me not." And that when the plea shall be urged, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Then the Judge shall answer unto them, "Verily I say unto you, inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not to me." The wrong done to Christ's members, to even one of the least of His brethren, is in very deed a wrong done to Himself. This is the eternal law, which you never can argue from the statute book.

Shall not, then, this dishonoring of the graves of His people be held and awarded in the Judgment as his own dishonour? A wrong received at your hands, by your Saviour and your Judge? The grave, the body of your Saviour and your Judge, dishonoured and defiled! The offense committed in this act against the living, have you considered that? Thousands will daily pass by that scene of desecration. They will pause there, and look upon it, and talk of it, and will pass on and remember it—the weak, the tempted, the unfortunate, childhood, youth, old age, and none will fail to carry away with them some lesson of evil. Some will make what they have witnessed the subject of ribald jests, and of blasphemy; many will be sorrowful—many will utter words of despair, the expression of deeper and more damning thoughts. They will see humanity dishonoured by *humanity*, even within the awful precincts of the grave; and they will deride the hypocrisy of human charity, and unlearn the brotherhood of man with man. They will go away disgusted with the life that now is, wearied of its duties, despising its rewards—doubting the value of purity and virtue—doubting the life immortal—doubting God's providence—doubting the mercies of Christ! Those old trees, which, when this deed is begun, are to fall before the axe of the destroyer, never more to wave their green tops in the joyous spring, will seem to set forth the utter ruin and shame that is to be done to the human remains beneath, and to say, "No springtide shall ever visit and revive these broken, dishonoured, polluted fragments of mankind. This desert of moral even more than of natural death shall never break forth into singing."—"Oh God the heathen have come into thine inheritance." The god of this world hath prevailed and his ministry is death. Now, "woe unto that man by whom this offense cometh!"

But you will not, you cannot do this, for you are Christians, not heathens, not infidels, but Christians. I know that I am not speaking to those who deny the truth of the Gospel, but to those who believe—to Christian men—to men who rejoice that their land is a Christian land, that the law of the land is Christian law, that American liberty is Christian liberty—that as freemen they are reaping the reward of honest and honourable labor of body and mind, in an atmosphere made genial and healthful by Christian institutions; who thank God that they, their wives and children belong to Christian families and homes, and not to heathen—that they have Christian affections, consciences and hopes—that they are not to lie down on death-beds of despair, nor to perish "like the natural brute beasts;" but that, if true to their duty in this world, they will await in Christian graves the voice of the Lord from Heaven, at "whose second coming in glorious majesty, to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in Him shall be changed and made like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself." I speak to such; I respectfully, earnestly, affectionately ask you to re-consider the whole matter in the fear of God and in charity to man. And I am sure that you will resolve, through the grace of God, never to put any mere worldly gain or loss in the balance, and weigh it against the truth and charity of that religion which is the one refuge and strong hold of humanity for time and for eternity.

Bishop Southgate on the Eastern Question.—We have received from this excellent Prelate a lengthy and most interesting article touching the questions now at issue between Russia and Turkey; being part of the lecture which he was lately prevented from delivering in this city, by the sudden death of a child. A portion of the article will be found in our columns this week; the rest shall be forthcoming as fast as practicable. We regret our inability to give it all at once, but the thing is simply impossible. We need not say that we deem it a paper of very great ability and importance, as our readers will have an opportunity to judge for themselves.

We are delighted to learn from the Bishop, that the church of the Advent, notwithstanding the unscrupulous crusade which several of our Detractarian papers have for some time past been waging against it, continues to be greatly prospered every way. We never doubted for a moment that it would be so, yet we are none the less glad to be assured of it. Rather than the parish should abate one jot or tittle either of its just rights or of its accustomed thrift and success, we would write our arm off up to the elbow, and then take our teeth to it. We have a double reason for this, in that we regard the parish as the best hope of the Church in New England, and in that we consider it the best possible monument to the genius and piety of the Rev. Dr. William Croswell, of blessed memory. Why the papers aforesaid should keep up this mean and miserable war of paltry violence and impotent spite, is a question perhaps not worth considering. A sort of fanaticism or infatuation of theological rancour is the only explanation we can think of. For, in truth, such a course, though certainly somewhat annoying, is not less impolitic as regards the purpose aimed at, than it is malignant in its origin and temper; and it seems to us that nothing but some self-generated atrabilious enchantment or hallucination could prevent any one from seeing this.

For The Churchman.

ANTI-NEBRASKA PETITION.

Rev. and Dear Sir: About a fortnight since, it was intimated to me, that a movement was in contemplation, among the clergy of this city, to make a public expression of opinion in opposition to the Nebraska Bill, now pending in Congress, and I was requested to take part in the movement. This I peremptorily declined, thinking that the Senate and House of Representatives would be quite as likely to arrive at a right decision on this momentous question, without the obtrusion of my opinion, as with it. Since then, I have seen it announced in the daily prints, that a petition of the clergy has been forwarded to Washington, with the names of several of our clergy appended. I have not, however, seen the petition, and I write to ask if you can explain to me precisely what it is, for which my reverend brethren have petitioned.

If I rightly understand the matter, the bill referred to, which has lately passed the Senate, and which is expected shortly to be introduced into the House, is a bill for organizing a territorial government in Nebraska and Kansas, and contains a clause to the effect that the Compromise measures, as they were called, of 1850 are inconsistent with, and virtually a repeal of, the famous Missouri Compromise. Does the petition of the clergy ask the House of Representatives to take a different view of the matter, and to regard the legislation of 1820 and 1850 as harmonious? Or does the petition ignore the measures of 1850, and ask the House to keep the Missouri Compromise in force, whether it has been repealed or not? Again: in the course of the debates, the ground has been taken, and very ably, if not conclusively, maintained, that the Missouri Compromise was itself unconstitutional. Do the clergy request their representatives in Congress to entertain and advocate the opposite opinion? Again: the popular notion has been, that the said compromise was the result of a compact between the North and South; but in the debates of the Senate, pretty cogent reasons have been advanced, to show that no such compact was ever made, and that all the talk about it is mere fustian. Does the petition implore the Representatives to believe that there was such a compact, or does it simply request them to uphold what has passed for a compact, whether in name and shadow, or substance and reality?

It may be, that the petition goes back of all these questions, and simply asks Congress not to extend slavery, not to make Nebraska and Kansas slave soil. If so, does the petition merely assume, or does it seek to prove, that this will be the effect of the bill? If the latter, what line of argument is pursued? Do the clerical petitioners take the ground that the soil of these territories is adapted to slave labor, and that it will be for the interest of these territories to have slaves, or do they take the ground that the inhabitants of a territory, after its government is organized, are incompetent to legislate for themselves on the subject of slavery? Do they extend the same doctrine to the States, and do they think that Congress has the power to legislate slavery either into or out of the States? And if they clothe Congress with a power like this, either over the States, or over the people under a territorial government, do they still, without fear of a misnomer, call their petition a petition for *freedom* and for *free* soil?

One thing seems plain: and that is, that this Bill, if passed, will be a disclaimer, on the part of Congress, of its power to meddle with slavery, and thus be as effectual an extinguisher as Congress can apply to future agitation on the subject. Do the reverend petitioners wish to keep alive this agitation, and to throw their weight in favor of irreligion and anarchy?

I have made it a rule, Mr. Editor, not to express my opinions in public, on subjects connected with party politics. Nor am I aware that in the present instance I have departed from that rule. Certainly I have no wish to do so; but when I see my brethren petitioning, and when I consider that the supposed object of every petition is some *good*, I am unwilling to be isolated, and naturally wish to unite with them in the attainment of that good. But before I can do this, I must know what the good is which they seek to attain. And it is for this reason that I write to you, who, as an editor, are supposed to be, in mercantile parlance, "posted up" on all subjects, and beg you to give me some distinct information as to the nature and object of this clerical petition. Possibly it may give Congress some new light on the principles involved in this Nebraska bill, or it may seek to avert some moral evil, or to induce some moral good which the members of Congress, by that judicial infatuation, which is sometimes visited on men immersed in worldly pursuits, are too blind to perceive, or too cowardly to pursue. In this case, I shall be happy to unite my name with those of my brethren; provided, of course, that the good sought or the evil deprecated be something more than an abstraction. For whatever be my speculations on the *rights of man*, yet when it comes to action, I have two plain rules of conduct; first, the Constitution of my Church (which is the Word of God), and secondly, the Constitution of my country; between which I have hitherto found no discrepancy. Please enlighten me, and then I may give you my name (and every one counts) for the petition. Till then, it is enough for me to say that I am

A Presbyter.

We are quite unable to answer the queries put to us in the above, as we have never seen the petition referred to, not having been called on to give it our signature, which, by the way, we should not have done, if we had been called upon. But what has most struck us in this connection, is the observation, which, we apprehend, will be generally found to hold true, that when the clergy go about in a body, and in their clerical character, to exercise an influence *out of* their place, they are in the surest way to lose their proper influence *in* their place. In all questions which concern them only as citizens, we see not why they should presume to act or speak in any other capacity than that of citizens. Surely, if they do not wish to have false aims attributed to them, they should take good care not to put themselves in a false position. In saying this, however, we are far from intending to express any opinion touching the measure petitioned against, for we really have no opinion about it.

THOUGHTS ON CURRENT EVENTS.

The news, this week received from Europe, is important, although not unexpected. The war which, although without actual bloodshed, has really existed for some months between Russia and the Western Powers, is not yet formally declared. But perhaps the next steamer may bring the intelligence of its announcement. In the meantime, it is formally admitted, that there is no longer any hope of avoiding it. We must again express our gratitude to the British Ministry, for their perseverance in the pursuit of peace. They have failed in their christianlike exertions, and the war has come. The French government has heartily co-operated in this good work, to the last; although we confess that we regard the autograph letter of the Emperor, to his "good friend" of Russia, as rather designed to prepare for war, by putting Russia more decidedly in the wrong, than as an effort to bring about a peace.

The British government seems to be supported by the general feeling of the country; but the Parliamentary opposition are compelled, by the necessities of their position, to find fault. The extreme Radicals, who have been panting for war, as the signal of Revolution all over the continent, are naturally indignant at the pacific policy, which has been persevered in for so long a time. The Derbyites, whose course, if in power, would have been very much that actually pursued, if indeed they could have been excited to war at all, are joining in the outcry. A beautiful commentary on the good faith of politicians. A similar moral is furnished by Mr. Cobden, whose sole test of right and wrong, wise and unwise, is involved in the question: "How will the measure affect the cotton-spinning interest?" A few months since, this gentleman was so indignant at Russia, for interfering against the Magyars, that he proposed to crumple her up like a piece of paper. Now he regards the war as mere madness. In the Upper House, Lord Grey, not a formal member of the opposition, takes, on less intelligible grounds, a similar view.

The Ministry, thus between two fires, calmly says: "If you have confidence in us, grant the supplies, if not, say so, and we quit our places to men whom you can trust." The House grants the supplies. The Ministry could scarcely adopt a better mode of showing their fitness for their posts, than the display they have made of the national strength. John Bull is constitutionally a grumbler, and has been continually telling the world, of late years, that his army was too small, and his navy good for nothing. There cannot then be much weakness in a government, which has already, in conjunction with France, occupied the Black Sea with the finest fleet that ever floated, and is prepared to send another, of two thousand guns, into the Baltic. At the same time it is found that a fine army of twenty thousand men can be spared for the Levant.

A great deal now depends upon the course of Austria, as to the question whether the calamities of Revolution shall be added to those of war. It is said, and no doubt truly, that the King of Naples and the Pope sympathize with Russia, but the people of Italy with France. The Italian subjects of Austria are ready for a revolt, if there were any hopes of success. If Austria join Russia, France will give them aid, and in Italy will commence a revolt, which will certainly extend to Hungary, and probably Poland, both Russian and Austrian.

We are sorry to see, that it is not only in Italy, that an outbreak may be expected. The object of war on the part of Russia, is to establish a protectorate over the subjects of Turkey, who are members of the Greek Communion. The only way to prevent them from looking with desire to such a protectorate, is, to render any protection but that of their own government unnecessary. It is said that France and England are about to advise Turkey, to take the bold measure, for a Mohammedan government, of placing all its subjects upon the same footing. Conspiracies and insurrections among her Christian subjects, of which we hear much, may perhaps render it impossible for her to take the advice.

The whole future of the world seems thus involved in perplexity, and our feelings would be anything but enviable, but for our reliance upon Him, who always orders all things for good.

It is a striking thing, to observe the calmness with which, amidst this "bustle of a war begun," the Ministry are pursuing their plans of improvement; Poor-law Reform, University Reform, and other Reforms, not excepting Parliamentary Reform, are all to go on, just as though there were not a musket or a soldier in Europe. The Derbyites oppose Parliamentary Reform, on the ground of the war, and are amiably anxious lest the Ministry should be obliged to resign, or to dissolve Parliament. But then, the Derbyites are opposed to the measure altogether, are conscious that they have not strength in this Parliament to carry on the government, and that they would have less in a new one.

The information which we possessed upon the subject of this measure, was only telegraphic, and inaccurate. We have since read the very able speech of Lord John Russell, on moving for leave to introduce the Bill. It appears to us less objectionable than we had supposed. Lord John divides the subject, as we have done, into disfranchisement, enfranchisement of bodies, and of individuals.

The number of boroughs to be totally disfranchised is, as we stated, nineteen, but they returned twenty-nine members. Of these twenty-nine members, it is said that fourteen are returned "by local and pecuniary influences," that is, by bribery, fifteen by the influence of powerful families; the Whigs have nine, and the Tories six, of the fifteen. Thirty-three boroughs are each to lose a member; of these, eight are returned by "local and pecuniary influences," ten by Whig aristocratic influence, and fifteen by Tory. Thus the Whigs lose nineteen members, the Tories twenty-one, and the bribers twenty-two. The total is sixty-two members, to which are to be added four others, formerly belonging to boroughs, already disfranchised for bribery. The whole extent of disfranchisement is sixty-six members. We hear of no special objections to this part of the measure.

The sixty-six disposable votes are chiefly disposed of among the existing constituencies, which exceed one hundred thousand inhabitants each. Of these there are eight great towns, and thirty-eight counties, or parts of counties, which will absorb forty-six members. An additional member is also to be given to Salford, which has only eighty thousand inhabitants; there are to be three new boroughs with one member each, and one with two; the West Riding of Yorkshire, and the Southern Division of Lancashire, very populous manufacturing districts, which now send two members each, are to be divided, and each division to send three each. This accounts for sixty members. Of the remaining six, one is to be given to the University of London, and it is supposed will be in the hands of the medical profession. Two others are allotted to the Inns of Court, an arrangement which is objected to, on the ground that there are already lawyers enough in the House. The remaining three members are to be transferred to Scotland. The relative proportions of the wealth and population of that country and England had changed very much in favour of Scotland, since the Union. Accordingly, the former Reform Bill transferred eight members from England to Scotland, of which one or two will be given to the Scottish Universities. It does not appear, looking at this arrangement as a whole, that the landed interest has suffered a blow even as heavy as we supposed last week that it had; but it has probably lost something. The provisions, of which the country gentlemen most complain, occur, however, in the other division of the subject; that which relates to the enfranchisement of individuals.

Lord John Russell divides this part of the subject into three subdivisions; the introduction of qualifications which will enable the possessor to vote anywhere, those which will only apply in towns, and those which will only apply in the country. The first class is the most numerous, and embraces graduates of any university, persons having an annual salary of one hundred pounds, payable quarterly or half-yearly, persons paying forty shillings, not pounds, as we had been led to believe, income and assessed taxes, having had fifty pounds in a savings bank for three years, and holding stock which will produce ten pounds of annual income. To the first of these qualifications, no objection is taken, nor any serious one to the second. The third is considered unnecessary, as it will not admit any man who has less than one hundred pounds of annual income. It is intended for workmen, who are obliged to receive their wages weekly, and who are supposed to be as intelligent as the clerks who receive theirs quarterly. Its object would perhaps be better attained, by removing the restriction included in the second qualification. The fourth and fifth qualifications are intended for workingmen of energy and economy. The fifth is objected to, because it enables richer men to qualify their sons by a transfer of stock. We cannot see any great evil in this.

The only new qualification for voting in counties exclusively, is that which now applies universally to all towns, the occupying a house at the rent of ten pounds or more. The country gentlemen object, that it diminishes the agricultural character of the county constituencies, by introducing a large number of voters who live in small towns. This effect is not denied, but claimed as one of the advantages of the Bill. It is certainly a disadvantage to the agricultural interest.

In boroughs, persons who have for two years and a half occupied houses within the same borough, at a rent of six pounds per annum, are to vote. It is said that this is intended to admit the better class of workingmen. It is strongly objected to, as admitting too many of the class. If the restrictions on the hundred pound salary were removed, it is said that that, together with the stock and savings bank qualifications, would admit all the workingmen, who are morally or intellectually fit to vote.

The Bill contains some other provisions, which are much objected to. It is to be no longer necessary to produce receipts for the payment of taxes before being placed on the register. The members of the House are not to be required to vacate their seats on accepting offices under the Crown. Lastly, in every constituency returning three members, the voters are to vote only for two, and in London, which alone has four, only for three. The object is, to secure the representation of a large minority. This would be very desirable in cases where the whole of a smaller body is to be elected by a single large body. It is perhaps not so important, where many bodies elect persons who are all to be united in one body.

We were hasty in announcing the election of Sir Stafford Northcote. The constituency was that of South Devon; the Plymouth clergy raised the cry of Tractarianism, and he was obliged to decline a poll. The successful candidate, a Mr. Palk, is a Derbyite and political Low-Churchman. His election affords another indication of the Ecclesiastical tendencies of the Protectionists.

The Church statistics, to which we alluded some time ago, are still the subject of much discussion. The Churchmen and the Romanists both complain, that they are unfairly treated. The latter rest their complaint on the two facts, that their churches hold more than those of other people, because their people do not sit but stand, and are open several times a day. These objections apply chiefly to the attendance return, which cannot be very much against them, while it includes attendances of 1200 persons in buildings fitted to hold 320, and of 3000 in one fitted to hold 460. On the whole, we suspect that they have taken care of themselves.

In another point of view, there are facts brought out, which display very strikingly the merits of the much-maligned movement. Between 1801 and 1821, there were built 500 churches, at a cost of £3,000,000, of which the government furnished considerably more than one-third. Between 1831 and 1851, there were built 2,029 churches, at a cost of £6,087,000, of which the government contributed about eight per cent.

Baltimore, March 11, 1854. H. D. E.

For The Churchman.

Mr. Editor: The following lines were called forth on hearing it said that the proposed opening was *only* through the graves of the *poor*, and therefore the disturbing of them was of no consequence.

S——.

An Appeal to the Advocates of a Street through Trinity Churchyard.

Touch not! touch not the grass grown graves, where sleep
The hallowed dead! of ages long gone by;—
O'er them the Church her sacred watch will keep,
Till the Archangel's trump shall sound on high.

Let them sleep on! say not that they were poor—
The rich, the poor, one resting place must have;
The same few feet of ground to each are sure,
Then where are earth's distinctions in the grave?

Touch not their graves! they have been loved on earth,
Cherished perhaps by many a loving heart;
A mother's care has smiled upon their birth,
And bitter tears been shed when called to part.

Let them sleep on! here rests some weary one
Who in this world was friendless and forlorn,
By grief o'erwhelmed, beloved, alas! by none;
From this last resting place must such be torn?

There lies, perchance, some kind and gentle wife,
Near her dear partner, loved with fondest truth;
Here the young maiden, blushing into life,
And there the widow's prop, the manly youth.

Say they were *poor*, yet they had souls to feel;—
Life's darkened ways more the affections prove;
Why must the poor, then, have their hearts of steel?
Is it the rich that only learn to love?

Touch not their graves! lest you their fate should share,
False-called improvement desecrate your grave,
Your ashes scatter to the wintry air,
None near the once loved dust to guard or save.

Let them sleep on! sleeping in Faith secure,
Though here on earth a lowly path they trod;
Our Saviour says that blessed are the poor,
For their's shall be the Kingdom of their God!

March, 1854.

To the Editor of The Churchman:

Having received, through the columns of the *Calendar* of the 4th instant, the following Pastoral Letter, I confess that some doubts have been raised in my mind, as to the propriety of some portions of it. The special Prayers are regarded with dutiful respect, and will, I trust, be employed according to the Bishop's recommendation, though it is not to be denied, that the second form is not in very strict conformity with the devotional and dignified *style* of the Liturgy. To such *additions*, I am not disposed to object: but I have yet to learn by what authority any Bishop of the Church undertakes to "allow" the *omission* of a considerable portion of the prescribed Daily Forms of Prayer, at "Convocations of the Clergy, and at Missionary Meetings." This is a matter of such doubtful propriety, that the *Calendar* itself, of a subsequent date, has felt bound to undertake to excuse and justify it,—though by a course of argument which is lame and inconclusive, and only serves to increase my doubt.

A Connecticut Presbyter.

PASTORAL LETTER.

To the Clergy of the Diocese of Connecticut:

Rev. and Dear Brethren: In conformity with a Resolution of the House of Clerical and Lay Deputies, passed during the Session of the late General Convention, I herewith transmit to you a Form of Prayer for the increase of the Ministry, to be used during the Ember Weeks, immediately after the appropriate Prayers for those seasons, set forth in the Liturgy.

The same Prayer may be used at all Convocations of the Clergy, at the discretion of the Rector or Minister of the Parish where they are assembled.

The Prayer which follows it, is also recommended to be used at Convocations of the Clergy, and at Missionary Meetings: and when more than one Service is held, on such occasions, it is deemed allowable to make appropriate Selections from the Liturgy instead of using the *full Service*.

Your affectionate Friend and Brother,
T. C. Brownell, Bishop
of the Diocese of Connecticut.

A Prayer for the Increase of the Ministry.

O Almighty God, who hast in Thy Holy Church committed to the hands of men the ministry of reconciliation, to gather together a great flock in all parts of the world, to the eternal praise of Thy Holy Name; we humbly beseech Thee that Thou wilt put it into the hearts of many faithful men to seek this sacred ministry, appointed for the salvation of mankind; that so Thy Church may rejoice in a due supply of true and faithful Pastors, and the bounds of Thy blessed kingdom may be enlarged, through Jesus Christ our Lord. *Amen.*

A Prayer for Missions.

O Lord Jesus Christ, who didst command the Holy Apostles and those who should come after them, to preach the Gospel to every creature; be graciously pleased to bless the efforts of Thy Church to extend Thy name and saving health into all the regions of the world: make all its members in their several stations zealous and diligent in this good work; give them wisdom to discern the best and most proper means to promote it, courage and resolution to pursue it, and by unity and affection in their consultations, and Thy blessing upon their endeavours, the happiness to effect through Jesus Christ our Lord. *Amen.*

City Mission Society of New York.—We understand that this Society met pursuant to notice, in the room in the rear of St. Paul's Chapel in this city, on the 13th inst. The Rt. Rev. the Provisional Bishop took the chair, Dr. Cook being the Secretary. After discussion of various subjects and the transaction of some business, the Society adjourned to meet in the same place on Monday the 20th inst., at two o'clock.

LITERATURE.

The Working-Man's Way in the World, being the Autobiography of a Journeyman Printer. Redfield.

It was an agreeable disappointment to us, on taking up this book, as it will no doubt be a piece of welcome intelligence to the reader to learn the fact, that we did not find it either a vehicle for sour socialism, or a grumbling pology for an ill-spent life. Before sitting down to an autobiography, it is as well to know your man. We have it in our power, having looked through this book pretty carefully, from title-page to finis, to say that the writer of it may be trusted as an always agreeable companion, and one who has abundant knowledge of others to communicate with at least as much touching himself as prudent persons are ordinarily anxious to dispense to an inquisitive world. The working-man, whose name we learn from a subsequent publication from his pen, induced by the success of this his first attempt at authorship, to be CHARLES MANBY SMITH, disburdens himself gaily and cheerfully, as many a man might who has had the courage to fight his battle manfully with the world and himself, and who is content with a moderate share of triumph, as the contest becomes easy from being habitual.

Every journeyman printer, or apprentice-boy, who has made anything of himself in the world, for the last fifty years, has probably owed a great part of his good fortune and good conduct, to the reading of BENJAMIN FRANKLIN, the patron-saint of the craft. The influence of that sagacious and economic philosopher, is certainly to be detected in the present volume. Its subject matter is not unlike his celebrated autobiography, so far as it tells the struggles and successes of a brother typo, surrounded by careless and improvident fellow-workmen, and the style has, with the resources and spirit of the present school of literature, a similar ease and purity of statement. The latter, we should think, might be a frequent attendant of the printing-office, where constant practice in emendations is going on, and perplexities of grammar and obscurities of expression are suspected for errata, and freely canvassed; but after all, this is only a kind of negative knowledge; it may make one sensitive to defects, but it conveys no power. The style must be within the man, latent, when this experience will go far to develop it. The reason that so many clever writers spring from the printing-office, is not that the handling of types makes them such, but that clever fellows are originally drawn to the occupation.

Mr. MANBY SMITH, we have no hesitation in saying, is an honor to his honorable craft, and should shine henceforth among printers as a notable luminary. We would pit him any day, for solid sense and an appreciation of common life, which argues the possession of a considerable degree of imagination, against his namesake, poet SMITH, who has of late made more noise in the world. Talk of poetry, how much more of it is there in putting oneself into true relations with the world, and doing one's duty in an honest sphere, than in gazing, in the finest attitude conceivable, at the most resplendent moon which ever hung in a visionary's horizon. The man who honestly succeeds in the world, must study men in a noble spirit, and how much more poetry does mankind, thus regarded, develop in us, than a whole hemisphere of stars. Why should a so-called poet get higher credit for vague vapourous complaints of the insufficiency of things, than the man who simply strives and renders all things efficient? There are some discrepancies yet to be adjusted in the world's distribution of fame. In the mean time we set up MANBY SMITH, successful journeyman printer, against ALEXANDER SMITH, poetical mystifier of the world in general, and of those dear lovers of the unintelligible, the young ladies in particular.

The working-man was born in one of the country towns of England, in Devonshire, the son of a cabinet-maker, whose misfortunes in business suddenly threw the family on its individual means of support. Our story teller took his share in the new position of things in an apprenticeship, at Bristol, to a printer, a man of religious habits, but whose notions of sacred things did not prevent his entertaining the idea of Falstaff, that it was "no sin for a man to labour in his vocation." He was a stationer, as well as printer, and had different prices for his articles for different customers, and would interrupt the middle of a prayer on a Sunday morning to sell a newspaper. These circumstances colored somewhat the religious views of the printing-office, which did not furnish,—and the same may be generally said of the many establishments of the kind into which it was the working-man's lot to enter, during the last thirty years,—many examples of attachment to the sound instructions of the Church of England. It is a reflection which is forced upon the reader by this book, that the social distinctions of that country are inimical to the reception of its religious system. Printers may certainly be taken as favorable specimens of the working classes; their calling has nothing necessarily to limit the respectability of its members, but, on the contrary, much to enhance it; yet we find them either professing infidelity, or nothing at all, or thrown in the way of the most ignorant vulgar preaching. There are pitiable instances of both these cases, in this volume. The author's opening sentence recognizes the difficulty: "The condition of the laboring classes," says he, "their claims to the assistance and sympathy of the ranks above them, their political grievances, their social and moral degradation, their right to a voice in the election of representatives in Parliament, their demand of 'a fair day's wages for a fair day's work,' their moral and religious sentiments, their supposed revolutionary tendencies, and a host of similar or analogous subjects, all bearing a close reference to the question of industry and its rights, have now for some years been agitated in every possible form, and kept continually before the public view."

These difficulties are not merely associated by chance; they have grown up together, and mutually developed themselves. It is only where there is freedom of personal intercourse, of rights and privileges, social and political, that the Church, the universal institution, can make its most successful appeal. The nearer approach there is to equality among all, in the opportunity for the display of the essential qualities of manhood, the fewer restrictions there are, the more favorable hearing there is for the Church. Thus we should answer one of the questions respecting the English working-man's condition, his relation to the Establishment, by saying that it is not so desirable that the Church should make special provision for his wants, as a particular kind of member of society, as that he should take his place, as he does in this country, where no such provision would be necessary. We hear a great deal of the infidelity of the working classes in England, and it is commonly associated with socialistic or other complaints of inferior political or social position. In all this the Old World may well take a lesson from the New. No autobiographic printer in this country could have written the introductory sentence which we have quoted; for here printers, with all other men, have their voice in elections; they have no political grievances which they are not free to remedy; as for assistance, they help themselves, and for sympathy, there is no occasion for it, beyond that which the whole human race is in need of, which none are ever too rich or gifted not to require, and no one too poor or too ill-qualified not to be able in some degree to furnish.

To return from these reflections to the fortunes of Mr. SMITH. When his apprenticeship at Bristol expired, he went to London, where he sees something of the city, picks up some curious anecdotes of character, but finds no work, which drives him over to Paris, where the GALIGNANI reprints of English authors created a demand for a few compositors. After a narrow escape from a swindling advertising scoundrel, he gets finally into possession of the coveted copy at a compositor's stand—early proof-sheets, probably pirated, of SCOTT's Woodstock, followed by COOPER's Last of the Mohicans. When work at the case grows dull, he takes a pull at the press, and meets with an old Bristol chum, whom he undertakes to assist in the courtship of a French widow, the keeper of the boardinghouse in which the two friends resided. The proposal is listened to in the coolest manner, and at last disposed of in a peculiarly French fashion, a model for embarrassments of the kind.

A FRENCH WIDOW'S DISPOSITION OF A LOVER.

I reported progress to my companion next day at the office, and perceived that his expectations were considerably modified by the complexion which my narration threw upon the business. Still he would go through with it, and know his fate. In the evening, as I had been led to expect, I was invited to a conference with the lady in her private sitting-room, where I must confess I was rather taken aback by the presence of a third party in the shape of a grizzly-pated, seedy-looking hunks of a fellow, whom I had occasionally remarked slumbering on the benches of the billiard-room, or lounging about the *salon* with his hands in his pockets. The sight of this apparition, furnished with pen, ink, and paper, and seated magisterially at the table, prepared me for the ceremony which shortly ensued. The widow introduced him to me as a "friend of the family," and me to him as a person making a proposal of marriage on behalf of another. A series of questions ensued on the subject of Monsieur Cotton's family, connexions, and status in England; his havings, and gettings, and prospects in reversion, &c., &c., to all of which I was requested to return categorical answers. I made the best I could of the business, extolled the charming disposition of the Fish, said what I could for the respectability of his connexions at home, professed ignorance on the score of his family, and made some sensation by the announcement of his annuity, which, though only twenty pounds a year, had a respectable sound under the designation of five hundred francs of rent. I added that he was an admirable workman, and could earn a good salary, a recommendation which did not appear to carry much weight with it. The "friend of the family," reduced all my replies to writing, and when they were finished, added up the sum total with an ominous shrug of the shoulders and an elevation of the eye-brows, which but too faithfully foreboded the result of the investigation. The lady, when appealed to, left everything in the hands of her grizzly counsellor, who decided at once, without any further consideration, that the match would be imprudent on the part of the widow, and was therefore unadvisable. I was requested to impart their conjoint ultimatum to the unsuccessful suitor, coupled with an assurance from the lady that she was fully sensible of the value of his friend-hip, and hoped that she should have the happiness to retain it.

When out of work entirely, Mr. SMITH, who is a man of education, self-taught on the basis of a good grammar-school preparation, gives lessons to Frenchmen in English, and, meeting one day with a pupil attached to the gaming-houses then open, in the time of CHARLES X., in the Palais Royal, has a near view of that fatally-fallen man, the English clergyman COLTON, the author of "Lacon." Our author had known him at home in his pulpit, and gives a striking account of his zeal, awakened once on occasion of the impious death of a drunkard, followed after a while by a relapse to his old fox-hunting habits.

When the Revolution of 1830 came on, the movement among the people of Paris was so general, that it was quite safe to take part in it; so we find the English printers lending a hand, amateur-fashion, to barricades and bullet casting, and those of them who had any politics speedily disgusted, when they found there was to be no "republic" after all. Literature, at any rate, is broken up with the government, and the printers flock back to England.

One of those rare bits of poetical luck now turns up for our workingman, when he is summoned to the snug country residence of a Doctor in Divinity, who has made up his mind to print a religious treatise, which he had long been engaged upon, at his own expense, and at a press set up on his own premises. Mr. SMITH is installed in a garden-house, with his press and small pica, looking out upon flowers, with "a fairer flower" in the parlor, an adopted daughter of the happy Doctor, whom, in due course of time, our typographical friend marries, after a courtship of the most agreeable accessories. The Doctor's table, fishing tackle, backgammon, and good humour, are not only unexceptionable, but his five octavo volumes of treatise,—"a complete exposition of the fundamental doctrines of Christianity and a vindication of the creed and practice of the Church of England"—are really well argued and convincing—a tribute of admiration, which may have been extorted by the felicitous and rose-coloured condition of things in which the critic was immersed. A theological treatise, however lengthy, must at last come to an end, and when the concluding type was set, and the final correction made, Mr. SMITH was on the world again—to go through a new set of experiences, furnishing many a pleasant and instructive page of his clearly-flowing narrative, as he relates his adventures during the Bristol reform riots, of which he was an eye-witness; his employment in getting up a county newspaper for a bustling village cutler; a turn at an ushership of an endowed school; with various other ingenious devices for employment, till he finally settles down on profitable government jobbing, in the printing of blue books, and the enjoyment of the happiest matrimonial career. Here he takes farewell, leaving the reader to add one additional fact to his biography, in his success as an author.

In addition to the personal vicissitudes of the writer, and his sketches of character, sprinkled through his chapters, there is, with the unobtrusive view of the working-class question, a special account of the typographical art, as it is pursued in England, the consideration of which, may be profitable for both employer and employed, wherever strikes and regulating prices are not unknown.

For a parting glance at a book, which has given us much pleasure in the perusal, we quote part of the sketch of

THE PROOF READER.

In personal appearance the reader is neat, precise, and as gentlemanly as his finances will allow him to be. His attire may be worn and threadbare, but it is cleanly and well fitted. If he have little nap on his well-brushed hat, he has less stubble on his daily chin. His morning boots may eschew the mud, but they reflect the sun. He would "dele" a stain from his skirts as readily as a blunder from his proof-sheet, and would no more tolerate the absence of a shirt-button than an "out in copy." In all his habits he is punctual as the hands of the clock-dial. A secret attraction which he cannot withstand, rolls him out of bed, while yet asleep, at half-past seven in the morning, and he wakes, with his face in the wash-basin, to the consciousness of his daily duty. At a quarter before eight he sits down to his hasty breakfast, and at a quarter past shuts the street-door after him, as he starts, from his cottage or lodging in the suburbs, on his five-and-forty minutes' walk to the office. The clocks are striking nine as he dons his working coat for a four hours' spell at the damp sheet, in conjunction with his *alter idem*, who has attended an hour before to light his fire and dust his desk. The stroke of "One" summons him to dinner at the coffee-house or cook-shop—he has no time to walk home and back again. Dinner over, he makes the tour of the streets, and studies the world in its multifarious aspects—or he lounges at a book-stall and cheapens an Elzevir edition of some desiderated classic—or handles, with no intent to purchase, the newest publications of the day. While thus engaged, the sight of a work he has himself corrected for the press will send him off like a shot, lest some undiscovered blunder should meet his eye and banish his tranquility for a month. His daily rambles about town, during the hour when it is most alive with business and pleasure, supply him with a fund of materials for sly and caustic remark. From the unamiable habit of his profession, he sees the seedy and faulty side of everything, and, unfortunately, for himself, is seldom attracted by anything else. For him there is a cloud in the clearest sky, a stain on the most faultless reputation, a freckle in the fairest face—and it is a question whether the discovery of imperfection does not yield him more pleasure than the conviction of its absence could afford him. He cherishes a private hobby of some sort or other, and drives it with more or less vigor, according to his age or temperament. He is sure to be a linguist of more or less pretentions, and in his desk is a collection of grammars and dictionaries, rescued from the book-stalls, and which he consults when he suspects an author to be at fault or when his manuscript is illegible, and which he studies in the few intervals of business which the slack season may offer. As he never knows at what hour of the night he shall quit the office, he tells his wife not to expect him home till she sees him. This regulation, by which the domestic affairs go on the same whether he be absent or present, leaves him at liberty to do as he likes with his evenings, which, unless he be a lover of his own fireside, he spends as often at the half-price pit or gallery, the concert-room or the debating club, as at home.

If you visit him in the theatre of his labors, it is ten to one but you find him

> Placed in a chamber of neglect,
> Encompassed round with disrespect.

There he sits in what seems a sort of cupboard gutted of its shelves to make room for his old mahogany desk, the flap of which is half whittled away. Over his head hangs a smoke-blacked festoon of spiders' webs. A few rays of light find their way in through the upper squares of broken and paste-patched glass which do duty as a window; in the centre pane is a tin ventilator of the whirligig make, but which finally ceased its whirling twenty years ago, and which he has covered up with brown paper to stop out the draught. The plaster has dissolved partnership with the walls, and the naked bricks are in places polished to a rich brown by the friction of his old writing-coat, as he leans back against them a dozen times a day, to get, as he terms it, the corner of the desk out of his stomach. Here he sits upon a stool the padding of which burst its cerements seven years ago, and has since been represented by a foot of inch plank, sawn by himself from a letter-board—and here he passes the days of the years of his life, plying his goose-quill to the tune of such music as the following, intoned in a rapid and monotonous gabble, without a single pause or stop, save when his reading-machine, that pale-faced boy on the short stool, relents a moment for want of breath:

Reading-boy *loquitur*: "This *ruling passion* two ital par the most enduring of all the passions which obtain a mastery over the mind close is described in Pope's eps thus turns odious in woollen 'twould a saint provoke close were the last words that poor narcissa spoke turns no let a charming chintz and Brussels lace wrap my cold limbs and shade my lifeless face one need not sure be frightful though one's dead and Betty." (Here the reader dips his pen in the ink, and the boy takes the opportunity to blow like a young grampus for a few seconds, and then resumes.) "Give my cheek a little red close turns again I give and I devise close old Euclio said and sighed turns my lands and tenements to Ned close turns again your money sir close turns again my money sir what all why if I must close then wept turns again I give it Paul close turns again the manor sir close turns again the manor holds close he cried turns again not that I cannot part with that close and died pop ep one oct ed p two five three."

Everybody knows the above passage, but everybody does not know that in order to insure its correct printing it is thus interlarded with technical terms in the reading-closet. Any one who thinks it worth while may learn what these insertions signify by comparing the passage as it stands above with the original.

An old compositor, by the way, should be more correct in his quotations. The lines which he introduces, are from WITHER's fine eulogy of poetry, in "The Shepherd's Hunting," written when the author was in prison, which he is describing:—

> This my chamber of neglect,
> Wall'd about with disrespect.

CHARLES LAMB, we believe, was the first to unearth this glowing passage from the mass of WITHER's writings, and render its eloquent vindication of the worth of poetry to its possessor, a part of the constitution of every richly cultivated mind.

Webster's Dictionary: Revised Edition. Large 8vo. Harper & Brothers. New York, 1849.

About the time of the publication of this volume, an effort was made to "manufacture public opinion" in its behalf: and, in some twenty newspapers, issued in different sections of the United States, there appeared simultaneously certain recommendations of the book: and these recommendations, from their style and their authoritative tone, were easily attributed to one and the same hand.

How far this puffing and advertising may have promoted the sale of the book we do not know, and need not pause to inquire: but we believe that WEBSTER's *orthography*—the only feature of the dictionary with which we have any present concern—has made no sensible progress since the above-mentioned publication. The parties who published the dictionary seem to have made it a point of conscience to print *their* books in conformity to WEBSTER's dogmas; and thus gave the satirist, HOLMES, occasion to say of New Yorkers, that "their own printers teach them how to spell:" but the example is not followed by other publishers; nor, excepting two or three instances, by the newspaper-press.

We propose, now, a brief examination of WEBSTER's system—let us rather say his position, for we shall show that he has no *system* whatever—: and we will confine our remarks chiefly to WEBSTER's own innovations, omitting those which WEBSTER *claims* to have originated; but which are more properly attributed to general usage and progress, irrespective of WEBSTER's influence. Such, for example, as the expunging of *u* from *honour, favour*, etc., and the *k* from *public, music*, etc. If WEBSTER insists on his claim to the merit of these abridgements—on the debateable ground of his having first proposed them—he must admit that he at the same time, with the same confidence, proposed to expunge the *a* from *leather;* the *s* from *island;* and spelled *acre, aker; sew, soe; women, wimmen;* and so on. This admission would be *comprehensive:* it would be equivalent to claiming that, among WEBSTER's thousands of Yankee "guesses" at the orthography of posterity, "*one* in a thousand" proved correct.

Under the impulse of an *afflatus* that has led many simple-minded men to undertake something altogether beyond their capacities, WEBSTER, a long time ago, felt himself "called" to reform the English language. Not that a reform was needed. A language which had answered the purposes of ADDISON and his successors, and which, in the hands of our best contemporary writers, had adapted itself to the necessities of the age, required no self-constituted reformer to place it ahead of the age. It might safely have been left to its legitimate guardians. But reformers usually assume everything: and WEBSTER assumed not only that the reform of our language was indispensable; but that the reform must be immediate, and that he was the man to achieve it. He should have *proved* at least one of the three positions before he commenced his "work."

But, let us see what he has done.

He discovered that a number of French words terminating in *re* had been transplanted into the English language: and that, whereas some of them had undergone a transposition of the final letters, and others had not undergone such transposition, it was necessary to "complete the analogy" by completing the transposition—always excepting *acre, lucre,* and *massacre.* His reason for excepting these words—namely, that he could not reform them without spoiling them—is satisfactory: but it is strange, since he reasoned on the subject at all, that he could not reason a little further. He found *cider, chamber*, etc., transposed: *why*, it might not be easy for him to say. A priori, a French word terminating in *re* no more *needs* transposition than a French word terminating in *le;* and *foible, amiable, miserable*, etc. have not been so transposed. However, he found *cider, chamber*, etc., transposed; and not reasoning on the subject; not considering the effect of transposition on *derivatives*, but with the boldness of an empiric, who always glories in despising consequences, he "completes the analogy" and writes *theater, center, sepulcher*, etc., innocently overlooking the inconsistency of the immediate *re*-transposition of *theatrical, central, sepulchral.* He could see that *acre* was too stubborn for his "analogy:" he could not see the absurdity of making *theater* obey, and *theatrical* defy, his analogy.

We have given a specimen of WEBSTER's antipathy to superfluous letters—we mean, what WEBSTER considers superfluous: *iland*, namely, for *island;* and *lether* for *leather;* but that was one of his earliest efforts at reform, when, as may be seen by the other specimens in our third paragraph, his crusading spirit unhesitatingly insisted on an exact coincidence between spelling and pronunciation. He soon found that impracticable, and he began to vacillate and retract: but his aversion to superfluity was as lively as ever; and, at the end of nearly half a century, we find him (or his representative) proscribing "those useless and redundant letters that formerly bristled on every page." Accordingly, in place of *traveller, libelling, counsellor*, etc., he still writes *traveling, libeling, counselor.* Now, we claim that a reformer is bound to show the existence of the evil he undertakes to remedy: and we call on WEBSTER, or his counsel, to show that the second *l* in these and similar words is superfluous. What does he mean by superfluous? What is the harm of superfluity in orthography? In contradiction of WEBSTER's assumption, we affirm that letters are *not* "useless and redundant" merely because they are silent: nor are they "useless and redundant" because WEBSTER thinks them so: nor is his opinion a ground for combatting the long established usages of a language. On the contrary, to spell *travelling, gravelling*, etc., with one *l*, is to create the very difficulty which he deprecates in changing *acre* into *acer:* it vitiates the pronunciation. *Shaveling, starveling*, etc., are nouns of two syllables; but WEBSTER expects people to take his word for it that *traveling, graveling*, etc., have three syllables. This is sufficiently ridiculous; but it would be less absurd if WEBSTER had adhered to his own rule through one page of his dictionary. Take a single example:

Cancel,	*Cancellate,*
Canceled,	*Cancellated,*
Canceling,	*Cancellation.*

That is, two words in conformity, and three in opposition to his rule. Again, he spells *counsellor* with one *l*, and *chancellor* with two: and he seeks to exculpate himself from the charge of inconsistency, by assuming that *chancellor* is derived *directly* from the Latin! as if people were to receive his assertion that it was so derived, and as if it made any difference in his favour, however it was derived. Nothing could be more preposterous than his discrimination between these two words—except his *reason* for it. In WEBSTER's opinion, the second *l* of *traveller, counselling*, etc., is superfluous: yet WEBSTER retains the second *l* in *gravelly, excellent, vacillate, chrystalline*, and in every adverb in the language, *generally, equally*, etc., etc., etc. He also spells *humility* and *possibility* with one *l*, and *tranquillity* with two. He happens, indeed, to be correct in this last instance; but he is also, as he is always, inconsistent.

And now, after all this proscription of the superfluous *l*—which, despite his zeal and intolerance, is done only by halves, and without system or regularity—after treating with indignant and elaborate contempt "those useless and redundant letters that formerly bristled on every page"—is it to be believed that WEBSTER coolly *adds* as many *l*'s to some words as he takes away from others? thus leaving the language *in the aggregate* just where he found it. He sets forth his *rule* in these terms: "the double *l* is used in *foretell, distill, instill, fulfill*, because it is used in the derivatives, *foretelling, distiller*, etc." In other words, the derivatives, in these instances, govern the orthography of the primitives: yet in the matter of the *re* terminations, as we have shown, he considers the derivatives to be of no importance whatever. We should like to know his *reason* for thus discriminating between derivatives. Perhaps he thinks that a *rule*, to be good for anything, should "work both ways." We will suggest, incidentally, and in reference to WEBSTER's hobby, "analogy", that as *distil* should be spelled *distill* because its derivatives require the double *l;* so, also, should *forget* be spelled *forgett*, because its derivative requires the double *t*.

We have another instance of the "compound action" of a Websterian rule in the spelling of *defence, offence* and *pretence.* In these words, says WEBSTER, "*s* is substituted for *c*, because *s* is used in the derivatives, *defensive, offensive, pretension:*" hence he writes *defense, offense, pretense.* Here, then, again, the derivative controls the orthography: and if WEBSTER insists on the *necessity* of the derivative's controlling the orthography of words terminating in *ence;* although he never will persuade men of education to believe it, he should at least set the example of believing it himself. Yet, after laying down this *rule*, and changing *defence* to *defense* in obedience to it, he gravely puts into his dictionary *inference, inferential; consequence, consequential; sentence, sententious*, etc. etc.—correct spelling, we admit; but in defiance of the *rule*, and perpetrated without apology or the consciousness of inconsistency. He gave a good reason for not transposing the *re* of *acre:* but that reason has no application here. He could easily, on his own convenient principle, of doing as he pleased regardless of consequences, have chosen between these two courses:

	Consequence,	*Consequencial,*
	Inference,	*Inferencial,*
	Sentence,	*Sentencious;*
or,		
	Consequents,	*Consequential,*
	Inferents,	*Inferential,*
	Sentents,	*Sententious.*

We hold WEBSTER to his *rule:* and as he has managed to make it work, on some occasions, both ways; he must, on all occasions, make it work *some* way.

In view of the *fuss* that has been made by WEBSTER about his orthography, and of the modest claims to philological immortality set up by himself and his representatives in virtue of his boasted reform; one might suppose that the reformation, whether or not accepted in WEBSTER's own country, is, at any rate, a thing of some magnitude. And, indeed, it *is* a mountain that has laboured—a mountain of rubbish; newspaper-puffs, vain-glorious pretensions, and advertisements to match: but all that the mountain has brought forth is the mouse here presented. With the exception of three words, which we will presently specify, and of some other words too insignificant to be specified, the reader has now before him the sum total of WEBSTER's orthographical reform!

Let us recapitulate.

I. WEBSTER changes the termination *re* to *er* in those few instances where his own spelling of the derivatives makes the change ridiculous.

II. He expunges an *l* from perhaps twenty words, the pronunciation of which words is jeopardled by the abridgment: and he adds an *l* to, perhaps, as many words, where it certainly was not wanted.

III. He alters *pretence, offence*, and *defence*, to *pretense, offense* and *defense.*

This is WEBSTER's reformation: and, as a reformation, it is every way contemptible. Unfortunately, as has already been remarked by an *unanswered* critic, "the power of mischief, on the part of these self-constituted reformers, universally and immeasurably transcends their power for good:" and WEBSTER, like his brother-ultraists, has accomplished an amount of evil, by perplexing and confusing the orthography of a few common words, beyond the capacity of a whole generation of "reformers" to remedy.

But, we have *three words* to dispose of.

WEBSTER changes *ton* into *tun;* probably, because it is pronounced *tun;* we know no other reason. Why, then, does he not change *son* into *sun; won* into *wun;* and *Monday* into *Munday?*

Again. He says, and we beg the reader to note the words; we quote verbatim; "*mould* and *moult* are spelled *mold* and *molt*, because the *u* has been dropped, or was never used, in *gold, bold, fold, colt*, &c." Because the *u* has been dropped, or, *never was used! Mould* and *moult* are to be spelled *mold* and *molt* because *u* was never used in *bold, colt*, etc. The reason is exquisite. It speaks for itself, and needs no comment. But, we give an illustration in place of a comment. The letter *u* "was never used" in *port* and *fort:* hence, *court* should be spelled *cort.*

Alas, for WEBSTER!

"Thy creatures have been my books, but the Scriptures much more. I have sought Thee in the courts, fields, and gardens; but I have found Thee in Thy temples."—BACON.

MISCELLANEOUS CLIPPINGS.

THE MARRIAGE ALTAR.—Judge CHARLTON, in a recent eloquent address before the Young Men's Library Association, at Augusta, Ga., thus sketches the marriage scene:

I have drawn for you many pictures of death; let me sketch for you a brief, but bright scene of beautiful life. It is the marriage altar. A lovely female, clothed in all the freshness of youth and surpassing beauty, leans upon the arm of him to whom she has just plighted her faith; to whom she has just given up herself forever. Look in her eyes, ye gloomy philosophers, and tell me, if you dare, that there is no happiness on earth.

See the trusting, the heroic devotion which impels her to leave country, parents, for a comparative stranger. She has launched her frail bark upon a wide and stormy sea; she has handed over her happiness and doom for this world, to another's keeping; but she has done it fearlessly, for love whispers to her that her chosen guardian and protector bears a manly and a noble heart. Oh, woe to him that forgets his oath and his manhood!

> "Her dark wing shall the raven flap
> O'er the false-hearted,
> His warm blood the wolf shall lap,
> Ere life be parted;
> Shame and dishonor sit
> On his grave ever,
> Blessing shall hallow it
> Never! Oh, never!"

We have all read the story of the husband who, in a moment of hasty wrath, said to her who had but a few months before united her fate to his, 'If you are not satisfied with my conduct, go, return to your friends and to your happiness.' 'And will you give me back that which I brought to you?' asked the despairing wife. 'Yes,' he replied, 'all your wealth shall go with you; I covet it not.' 'Alas!' she answered, 'I thought not of my wealth—I spoke of my devoted loves; can you give these back to me?' 'No!' said the man, as he flung himself at her feet; 'No! I cannot restore these, but I will do more—I will keep them unsullied and untainted; I will cherish them through my life, and in my death; and never again will I forget that I have sworn to protect and cherish her who gave up to me all she held most dear.'

Did I not tell you there was poetry in a woman's look—a woman's word? See it here! the mild, the gentle reproof of love, winning back from its harshness and rudeness the stern and unyielding temper of an angry man. Ah! if creation's fairer sex only knew their strongest weapons, how many of wedlock's fiercest battles would be unfought; how much of unhappiness and coldness would be avoided!

JEALOUSY OF PARROTS.—Animals are receiving a great deal of attention. Mrs. LEE has published another collection of anecdotes, in which she seems to prove that there is no passion, no virtue, and no vice of human beings, which cannot be detected in the character of animals. For example, she says: "All animals are jealous; and none more so than parrots. One belonging to a young friend of mine was miserable when she took charge of a canary for a friend, who was to be absent for some time. From the first moment Poll saw her caress the stranger, she became sulky; would not speak, scarcely ate during the first few days, and not only turned her back upon her mistress, but tried to bite her. The canary, one fine sunny morning, was hung up at the window to enjoy the warmth, and in its delight burst forth into one of its sweetest songs. The parrot listened attentively, with her head on one side, till the little warbler paused; when, in the most patronizing tone possible, she exclaimed, 'Pretty well! pretty well!' and then, as if in spite, she vociferated the most contemptuous 'Ha! ha! ha!'—This same lady's brother had also a parrot, who was very jealous of a much smaller bird than himself, on whom his master lavished many caresses. They were placed in a room next to the gentleman's bedchamber; and one night he was awakened by the screams of his little favourite. He immediately rose and went to its cage with a light, but it was too late; the parrot had, by some means, unfastened the door of his cage, and, going to that of the smaller bird, put his claws between the bars, dragged it to the side, and was tearing it to pieces.—I was told of a parrot, the other day, that had been accustomed to breakfast on oatmeal porridge; but on a recent occasion the oatmeal was exhausted, and from negligence had not been renewed. Accordingly, some soaked bread was put into the bird's saucer. He looked at it for some time, tasted it once or twice, sat and apparently considered the matter; and then, dashing his bill in, he threw it all out, first on one side and then on the other, saying, between each spluttered mouthful: 'Nasty mess! nasty mess!' The same bird heard a lady say, 'Oh dear! I have lost my purse!' and immediately exclaimed, 'How *very* provoking!'"

A SCHOOL INCIDENT.—The following incident is taken from the *Cincinnati Times:*

In my early years I attended the public school in Roxbury, Massachusetts. Dr. NATHANIEL PRENTICE was our respected teacher; but his patience at times would get nearly exhausted by the infraction of the school rules by the scholars. On one occasion, in rather a wrathy way, he threatened to punish with six blows of a very heavy ferule the first boy he detected in whispering, and appointed some as detectors. Shortly after one of these detectors shouted, "Master, JOHN ZEIGLER is whispering." John was called up and asked if it was a fact. (John, by the way, was a favourite both of the teacher and his schoolmates.) "Yes," answered John, "I was not aware what I was about. I was intent in working out a sum, and requested the one who sat next to reach the arithmetic that contained the rule which I wished to see."

The Doctor regretted his hasty threat—but told John he could not suffer him to escape the punishment, and continued: "I wish I could avoid it, but I cannot without a forfeiture of my word and the consequent loss of my authority. I will," continued he, "leave it to any three scholars you may choose, to say whether or not I omit the punishment." John said he would agree to that, and immediately called out G. S., T. D., and D. P. D. The Doctor told them to return a verdict, which they soon did, (after consultation) as follows: "The master's rule must be kept inviolate,—but we, the arbitrators, will bear the punishment by receiving two blows each." John, who had listened to the verdict, stepped up to the Doctor, and with outstretched hand exclaimed, "Master, here is my hand; they shant be struck a blow; I will receive the punishment." The Doctor, under pretence of wiping his face, shielded his eyes, and telling the boys to go to their seats, said he would think of it. I believe he did think of it to his dying day, but the punishment never was inflicted.

WHAT A WHALE DOES.—The noise of a whale can be heard at least a mile. He throws the water from twenty to twenty-five feet high. After giving one blow, which the whale does when he is clear on the surface of the water, he instantly goes under. He usually rises in from one to two minutes, but sometimes he is under five minutes. Once as I sat on the bowsprit, watching two or three who were playing about, one passed within a few yards of me, blew a blast with his water-trumpet, and down he went. I had a good opportunity of seeing him, and got a fair view of the breathing pipe. It was a round hole in the top of his head, with a slight rim round it, and apparently about two inches and a half in diameter. This one, as near as I could judge, was from sixty to seventy feet in length. The top of his head and "shoulders" was broad and flat, and near or quite twelve feet across. His back, instead of appearing round, was nearly level, and showed room enough for a quartette of Highlanders to have danced a reel thereon. 'Twould have been rather a slippery floor, though, and I think a dancer would have wanted nails in his shoes.—*Boston Post.*

ANECDOTE OF GENERAL PIERCE.—Gen. PIERCE recognizes the *Union* as his organ, and is democratic enough to evince his regard even by a midnight visit to the composing room, unheralded and unattended. It was the night after the receipt of the intelligence of the death of WILLIAM R. KING, that the President's proclamation relative thereto, and the respective orders issued by the proper officers of the army and navy, were sent to the *Union* office for publication. At midnight, after the editors had all left the establishment, a plain looking gentleman, with specs on his nose, walked into the composing room, where a printer, by the uncommon name of JONES, was busily engaged in "making up." "Is it too late to correct a little error?" said the stranger. JONES—"No, sir, not if it's in this form. What does it relate to?" Stranger—"The death of Mr. KING." JONES—"The official orders, sir? I have them just here." Stranger—"Well, just read my order over, and I will tell you what I wish changed." "My order," cogitated JONES; "I wonder which *is* his." "Which order did you say, sir?" Stranger—"*My* order." JONES cast his eye up and down the long columns, then at his tormentor, but saw no clue to the troublesome "order." He repeated his question: "*Which* order did you say you wished to correct?" Stranger (in a tone of peculiar and impressive eloquence)—"My order." JONES, still unenlightened, turned upon the interrogator with, "Well, if you will be good enough to tell me your name, I'll try to accommodate you." Stranger (sententiously)—"FRANKLIN PIERCE." Poor JONES was "struck" just then; but he managed to make the required alteration in an incredibly short space of time, and felt exceedingly relieved when he found himself alone again.

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All the various styles of decorations may be seen arranged on screens, so that the effect shall be practically produced, and thus encourage decision as to whether the style and arrangements are such as to merit approbation.

From the long and uninterrupted connection of this establishment with several of the most celebrated foreign factories, privileges and facilities are enjoyed, which not only enable the subscribers to furnish goods not elsewhere to be found, but at the most moderate prices.

The most skillful and accomplished workmen, as well as the personal superintendance of the members of the firm, may always be relied upon, to insure entire satisfaction to the customers.

All the various styles of Philadelphia and other American Paper Hangings, are kept constantly on hand.

O'SULLIVAN & FAYE, Importers and Dealers in Paper Hangings, 436 Pearl street, near Chatham m11-3m

REMOVAL.—SMITH & LOUNSBERY, late of 448 Pearl street, would respectfully inform their friends and the public, that they have removed to their **New Carpet Warehouse, No. 456** Broadway, one door below Grand street, and are now prepared to exhibit their NEW SPRING STYLES of Mosaic, Velvet, Tapestry, and Brussels Carpetings, from the celebrated manufacturers, John Crossley & Sons, Halifax, England, and from other European manufacturers.

Also an entire new Stock of Three Ply, Tapestry Ingrain, and Ingrain Carpetings, forming a complete and desirable assortment of new designs, and colors of rare elegance.

English and American FLOOR OIL CLOTHS, of every conceivable pattern and arrangement of coloring.

Also, Velvet, Tapestry, and Brussels Stair Carpets, 5-8, 3-4, 7-8, and 4-4 wide. Venetian Stair Carpets of every description, 2-4, 5-8, 3-4, 7-8, and 4-4 wide; and a choice assortment of Rugs, Table and Piano Covers, Mats, Matting, Stair Rods, and all other goods pertaining to the trade.

The same liberal system and LOW TARIFF OF PRICES that characterized their former Establishment, will be strictly adhered to.

SMITH & LOUNSBERY, 456 Broadway,
m11-2m one door below Grand street.

SCHOOLS.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11-3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4-3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford. "
" Frederic Langton, A.M., St. John's College, Oxford, "

The Hon. Pierre Soule, U S. Minister at Madrid; the Hon. Wm. Frerett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.
The number of Pupils will be limited to fifty.
The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. feb18-6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's Holy Apostles, Calvary, Ascension, St Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.

REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, NEHEMIAH SEARLES, } Armonck.

The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N.Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16-1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

PROFESSIONAL CARD.—Mrs. EDWARD LODER, of the Royal Academy of Music, Professor of Italian and English Singing, &c., No. 10 Carroll-place, Bleecker-street. Mrs. E. LODER's system of teaching, tested by thirteen years' successful practice in New York, insures a rapid and perfect development of the voice, purity of style, and brilliancy of execution. For terms, &c., apply personally or by letter, at No. 10 Carroll-place, between the hours of 12 and 2. m4-4t

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

LIFE AND FIRE INSURANCE.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 53 Fulton street, corner of Cliff.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,	J. H. Drake,	Samuel R. Kelley,
W. H. Goodwin,	J. E. Southworth,	Daniel Chauncey,
Amos Howes,	Danford Knowlton,	S. D. C. VanBokkelen,
D. W. Ingersoll,	George A. Fellows,	Perry G. Gardiner,
T. W. Bayaud,	William S. Corwin,	Sylvester M. Beard,
Francis H. Abbot,	Chas. T. Goodwin,	John A. Davenport,
Lewis Roberts,	George M. Lewis,	James D. Sparkman,
Joel Seymour,	Arnold A. Lewis,	E. Darwin Litchfield,
Charles J. Fox,	Gilbert Potter jr.	Thomas H. Cheever,
Edward H. Tracy,	William M. Price,	A. Sidney Baxter,
Philip W. Engs,	Henry Adams,	Josiah M. Fiske,
Peter Balen,	N. E. James,	B. H. Howell,
William Depew,	Charles Pitt,	James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.
DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.
N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 53		
For commissions to agents	28,161 72		
For physicians' fees	2,434 35		
		238,255 00	336,022 40
Balance			$1,895,114 72
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 00		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 00		
Troy " " " "	26,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854,	$1,774,005 46		
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
	1,433,659 12		
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NINTH ANNUAL REPORT of the New York Life Insurance Company.

Amount of Assets January 1, 1853		$636,678 92
Amount of Premiums received during the year ending January 1, 1854	$332,814 79	
" Interest received " "	33,025 24	
" Interest accrued " "	18,657 97	
" Endowment Account " "	60 40	
		384,558 40
		$1,021,237 32
DISBURSEMENTS.		
Amount paid for Losses by Death	$131,960 02	
" paid for Interest on Dividends, Re-insurances, &c.	12,542 30	
" of Cancelled Notes and Return Premiums on Cancelled Policies	9,931 94	
" paid for Taxes	5,540 56	
" paid Account of Annuity Fund	400 00	
	160,374 82	
EXPENSES, VIZ:		
Amount paid for Salaries, Fees to Physicians and Trustees, Clerk hire, &c.	13,718 81	
" paid for Advertising, Printing, Stationery, Office Rent, Law Expenses, &c.	3,341 32	
" paid for Commissions, Medical Examinations, Postages, Advertising, Exchanges, &c.	29,757 42	
		207,192 37
		$814,044 95
ASSETS.		
Cash on hand	$29,778 53	
Invested in New York State Securities	212,967 50	
Bonds and Mortgages	223,458 57	
Quarterly and Semi-annual Premiums due subsequent to 1st January	10,589 26	
Interest accrued up to 1st January	18,657 97	
Notes received for 40 per cent. of Premiums on Life Policies, bearing interest	305,822 72	
Premiums on Policies in hands of Agents	12,750 40	
		$814,044 95

The Board of Trustees have declared a Scrip Dividend of Thirty per cent. on Policies for the whole term of Life which have run Twelve Months, and Six per cent. Interest on former Dividends, payable in cash. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
New York, February 1, 1854. feb11-6t

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.
DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.
LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4-eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d street.
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Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

MISCELLANEOUS.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,
Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2.
Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,
Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,
Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.
Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,
Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,
Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,
Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,
Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,
Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17-1y] JAMES R. QUIN.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. TENNICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15-6m 93 Maiden Lane.

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the *"Curiosity Shop of all Nations,"* "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the *"American Institute" at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils.
Magic-Lanterns, Tops, &c.	Wooly Dogs, Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous *"Rag Doll," Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants, and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the *"Emporium"* pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the *"Great London Exhibition."*
f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER'S Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18-4m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.

1853	125,000 feet.
1854	105,400 feet.
Decrease	19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.

1853	108 400 feet.
1854	90,600 feet.
Decrease	17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.

WM. WATSON,
JAS. VAN NAMEE, } Committee.
Albany, October 1853. M. MERRILL, *Builder*,

"I cheerfully concur in the above statement.—S. PARKS, Pastor."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19-1y

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. o15-6m

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f 8-1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.

N. B. Clergymen and their families supplied at a discount.
oct15-6m J. KELLOGG.

DENTISTS.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Paul's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full setts, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

PIANOS AND MUSIC.

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.

PIANOS.—T. GILBERT & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.

THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.

MELODEONS.—Goodman & Baldwin's New Invention. Patent ORGAN-MELODEONS. The Organ-Melodeon, with TWO BANKS OF KEYS, (the only thing of the kind in the country,) having two stops, coupler, swell-draw, stops, &c.; a sweet and powerful instrument, pronounced by organists to be superior for churches or organ practice to the medium-sized organ; tuned the equal temperament. Price, $200.

S. D. & H. W. SMITH's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.

MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments. HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15-tf

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.
GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m1-1y *West Troy, Albany County, New-York.*

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with an without yokes and frames, will be kept constantly on hand at th Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. [mar26-tf

PAPER HANGINGS.—We invite the attention of such of our readers as may contemplate the use of Paper Hangings in the decoration of their houses, to the advertisement of Messrs. O'SULLIVAN & FAYE, No. 436 Pearl Street, to be found in another column. This old establishment sustains admirably its long and well-earned reputation, in every department of its business. Personal inspection of the stock will show the high degree of artistical and decorative refinement this article of economical utility has attained.

KIND WISHES and good deeds,—they make not poor;
They'll home again, full-laden, to thy door.
The streams of love flow back where they begin;
For springs of outward joys lie deep within.
—DANA.

MODERN PREACHING.—It is a hard case for the world that Clerical authors should enjoy a kind of prescriptive right to talk and write platitudes upon sacred subjects. Who dare give to the world a slashing criticism upon a dreary Sermon? The Preacher might have involved himself in irreverential assertions of every kind,—he might have reasoned without logic and illustrated without discernment,—he might have produced a composition which, had it been delivered upon any other subject would have covered its author with confusion and ridicule; but, so long as it is a Sermon, he is safe. There is scarcely throughout the kingdom an ablebodied lady whose habit it is to doze off complacently in her well-stuffed pew on Sunday afternoons, to t he monotonous murmur of the "dear man's" little *quantum* of nonsense, who would not rush to his rescue if his infallibility were questioned. We would leave it to the decision of any one of ordinary candour, intelligence, and education, to say whether men in any other profession or pursuit could carry on their busines with success if they took no more pains about the matter than an ordinary Preacher does in the composition and delivery of an average Sermon? The truth is, that in England pulpit eloquence has fallen to a very low ebb indeed. With the finest theme in the world before them,—with all the hopes and anxieties which agitate the human breast during the brief interval which separates the cradle from the grave—as their subject, our Preachers miss the opportunity. Are there extant, in print, collections of Sermons by twelve living Divines from the perusal of which any one would rise a more thoughtful or a better man? We think of the TAYLORS, BARROWS, SOUTHS, who have produced works of this kind which are still operative for good, although a couple of centuries may have passed away since their composition, and wonder what it can be in the constitution of modern society which has so completely dulled the capacities of our spiritual teachers. Let us not be understood as speaking of the Church of England alone, for in fact, a kind of dull mediocrity presides over its pulpit effusions which may save it from criticism of the severest kind. In the Scottish Kirk matters are still worse. We find the ravings of Habakkuk Mucklewrath, without his picturesque zeal—the tedious prolixity of the ancient Covenanters, without their daring enthusiasm and devotion. But, of all denominations of Christians, the Roman Priests would seem to have fallen most completely—in these kingdoms, at least—into the limbo of dulness. We can remember to have heard under the pillars of Notre Dame, in the broad nave of Cologne Cathedral and in various churches in Italy, addresses to the people which could not fail to stimulate the hearts of the hearers, let them disagree from the Preacher as they might upon doctrinal points. We ask for no polished periods, for no finished compositions, but simply for burning thoughts, couched in simple and homely phrase, such as those which in other days drew men from earth to Heaven. The slipslop which Roman Priests, and even the most dignified among the number, are not ashamed to send forth to the world is something quite inconceivable to those, at least, who have not been nurtured on diet of this kind.—*London Times.*

CLERICAL CHANGES.

The Rev. CHARLES H. GARDINER, having been appointed missionary at Patchogue, L. I., requests his papers and letters addressed accordingly.

DIED,

On Monday morning, the 6th instant, at the house of her soninlaw, Mr. SAMUEL GAGE, Stamford, Conn., Mrs. SARAH WEED, relict of JAMES WEED, aged 93 years.

At Ravenswood, L. I., on Sunday evening, March 12, after a week's illness of dysentery, FLORENCE, only daughter of the Rev. JOSEPH M. and MELISSA M. WAITE, aged three years one month and 19 days.

NOTICES.

☞ **All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.**

Series of Sermons in St. Stephen's Church, corner of Broome and Chrystie streets; the Rev. Dr. PRICE, rector.—The 6th Sermon will be preached by the Rev. MILO MAHAN, B. D., of the General Theological Seminary, on Sunday evening, March 19.
Services to commence at 7½ o'clock.

The Rev. E. H. Canfield, rector of Christ church, Brooklyn, will preach in the church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, March 12.
Service to commence at 7½ o'clock.

An Adjourned Meeting of the Protestant Episcopal City Mission Society, will be held in the Vestry-room of St. John's chapel, on Monday, March 20, at 2 o'clock P. M. By order.
THOS. F. COOK, Secretary.

The Rev. William A. Muhlenberg, D. D., Pastor of the church of the Holy Communion, will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening, March 19th, at 7½ o'clock.
Sunday evening collections are devoted to the fund for erecting a Free Church edifice.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

March 19, Third Sunday in Lent, A. M. at St. John's, New York; P. M. 4 o'clock, at St. Michael's, Brooklyn; evening, 7½ o'clock, at St. Ann's, Brooklyn.
" 20, Monday, P. M. 7½ o'clock, at the Ascension, South Brooklyn.
" 21, Tuesday, A. M. at St. John's, Fort Hamilton; P. M. at St. Paul's, Flatbush.
" 23, Thursday, Greenbush, Rensselaer county.
" 24, Friday, at Grace church, Albany.
" 25, Saturday, Annunciation of the Blessed Virgin Mary, at Trinity, Albany.
March 26, Fourth Sunday in Lent, A. M. at St. Peter's, Albany; P. M. at the Holy Innocents, Albany; evening, at St. Paul's, Albany.
" 27, Monday, P. M. at Christ church, Hampton, Washington county.
" 28, Tuesday, A. M. at Trinity, Granville; P. M. at Trinity, Scaghticoke.
" 29, Wednesday, P. M. at St. Mark's, Hoosick Falls.
" 30, Thursday, A. M. at Grace, Waterford; P. M. at St. John's, Cohoes.
" 31, Friday, A. M. at Trinity, Lansingburg; P. M. at Trinity, West Troy.
April 1, Saturday, A. M. at St. John's, Stillwater; P. M. at St. Luke's, Mechanicsville.

ACKNOWLEDGMENTS.

Free Church of the Good Shepherd (embracing the Five Points).—Received, through Messrs. Stanford & Swords, from a Lady of St. John's chapel $5; also $5 as part of a collection at St. Thomas' church. Many thanks, in the name of suffering humanity.
R. HOYT.

Free Church of the Holy Martyrs (Ludlow street, near Grand).—The subscriber gratefully acknowledges the following donations for the poor:
Mrs. Col. Fish $10; a lady of St. John's $3.
Further aid may be left with Messrs. Stanford & Swords, 637 Broadway, or with JAMES MILLETT, 308 Broome street.

St. Simon's German Free Church.—The undersigned gratefully acknowledges the receipt of the following donations for the German poor:
Thro' S. & S. from X $20.
Further donations of either money or clothing are earnestly solicited, and may be left with Messrs. Stanford & Swords, 637 Broadway, or with THOMAS COOK, 276 Houston street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:
J G, a bundle of clothing; J R, a bundle of clothing; a friend, two trunks of clothing. By S. & S: J R $5; O W T $5.
Further donations may be left with Messrs. Stanford & Swords, at 637 Broadway, and with the subscriber. LOT JONES, 77 Second av.

☞ **The Rev. J. Lloyd Breck,** for the Ojibwa Mission, thankfully acknowledges the receipt of the following offerings:
$1 50, part of a collection in St. Thomas' church, Bethel, Ct.; $10, St. Paul's, Brookfield, Ct.; $12 50, one half, Grace, Jersey City; $1 04, William, Henry, and Charles Hillyer, of the some church, for the Ojibwas; $3 from the Rev. Dr. McVickar, "children's Christmas"; $100, anonymous, post-marked Hartford, Ct., half the amount; all per T. N. Stanford, New York.
Ojibwa Mission House, Minnesota,
Feb. 20, 1854.

The undersigned, in behalf of the Nashotah Mission, gratefully acknowledges the receipt of $15 from N I C; and, also, per T. N. Stanford, $50 from Christ church, Louisville, Ky.; and per the Rev. D. P. Sandford, rector, $2 from the Sunday School of the church of the Redeemer, Brooklyn; and per the Rev. Robert M. Clarkson, rector, $15 from St. James church, Chicago, Ill.
AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, March 7, 1854.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
St. Paul's, Kinderhook, Rev. F. T. Tiffany $6 25; Herman LeRoy Edgar, sub'n $10.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 13, 1854. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
St. Stephen's, Rev. Joseph H. Price $30; Herman LeRoy Edgar $10.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 13, 1854. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions,* a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y
A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets cleaned without unripping. Gentlemen's Garments dyed, cleaned, and pressed in the neatest manner.
All orders will be punctually attended to. m18 6m

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER'S and RICH'S Patents:
MESSRS. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.
ALEXANDER MONTGOMERY, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.
It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.
STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. m18-3m

FEMALE TEACHER WANTED, in a seminary situated in a pleasant town 36 miles from this city,—a young lady, to teach the higher branches of English education and Vocal Music. One possessing a good Soprano voice, and accustomed to (or capable of) singing in the choir of an Episcopal Church, could obtain an additional compensation. Address R. S. at this office.

LITTELL'S LIVING AGE, No. 513. Price, 12½ cents.
CONTENTS:
Illustration: The Bridge of Sighs.
1. New Year's Eve—*Household Words.*
2. One Spot of Green—*Household Words.*
3. The Missions of Polynesia—*Quarterly Review.*
4. Letters of Rachel, Lady Russell—*Examiner.*
5. Night and Sleep—*Fraser's Magazine.*
6. School-Keeping—*Household Words.*
7. Chatiments, by Victor Hugo—*Examiner.*
8. Gas Nuisance in London—*Times.*
9. Too Late—*Household Words.*
10. The Bridal; by Frederick Tennyson—*Fraser's Magazine.*
11. Anybody's Child—*Household Words.*
12. Bottled Information—*Household Words.*
13. American Travel.
SHORT ARTICLES:—Peruvian Estimation of English Beauty—Italy without a National Air—Imitative Powers of the Chinese—Lord Liver- [illegible] —Courting by Depletion—Errors there is no Rectifying—Piedmont.
NEW BOOK:—Hillard's "Six Months in Italy."
Published weekly at six dollars a year, with a plate in each number, by LITTELL, SON & CO., 343 Broadway, N. Y.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

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BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. Capital $3,000,000. With a large surplus, $100,000 of which is deposited with the Comptroller of this State. This Company offers the following, among other
ADVANTAGES TO INSURERS:
Low rates of insurance without profits.
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Half of premiums may remain on Loan.
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THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.
T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.
THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.
BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.
HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.
Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.
HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.
In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.
All Pianos sold are warranted to give entire satisfaction.
Second-hand Pianos from $75 to $150.

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This department comprises the latest styles and most improved makes in the country.
GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with TWO BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
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No. 5, Six Octave, Piano style,	150
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S. D. & H. W. SMITH'S well-known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
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Piano case, cone legs, 5 Octave,	100
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Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
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☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜
Melodeons of others' make from $45 to $150.
BROWN'S CELEBRATED HARPS, from $250 to $1000.
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Music.
This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.
Music sent by mail postage free. m18-3m

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & WEST, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m1-3m BAILEY & BROTHERS.

J. H. HARLEY, 34 John street, Dealer in STRAW GOODS and FANCY FURS, is prepared to show his assortment of Ladies' and Misses' Straw BONNETS, and Men's and Boys' Straw HATS, of every description.
Buyers of the above goods will find it to their advantage to examine his Stock, as its consists of the FINEST and MOST FASHIONABLE STYLES of Ladies' Straw Bonnets, as well as medium qualities, which which will be sold low, for Cash.
N. B. The highest price paid for FOX, MINX, RACCOON, or OPPOSSUM, and all other kinds of SHIPPING FURS. A list of prices will be sent to dealers, by addressing, post paid, J. H. HARLEY, 34 John street,
m18-8t one door from Nassau street.

SCHOOL FOR SALE.—The proprietors of a private Boarding School for Young Ladies, wish to dispose of the whole establishment. The situation is in one of the pleasantest towns in New England. The school has been in successful operation many years, and offers great inducements to any person wishing to occupy such a position. For further particulars address A. B., box 1995, P. O., New York. mar18-6t$

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.
mar18-1y R. E. PETERSON, W. T. PETERSON. } 144 Bowery, N. Y.

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle,* combining *great heating power* with *economy* and durability, is unsurpassed by any in use.
We offer this Furnace to the public with the utmost confidence in its efficacy as a house warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.
Also, HAYES' PATEFT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.
CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.
Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.
In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.
We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.
RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
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GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.
P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.
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WANTS.

MUSIC.—Miss PADDON, Soprano Singer at the church of the Annunciation, and Niece of Madame BOSTWICK, is now ready to receive a limited number of pupils, at her residence, 114 West Twenty-second street. m18-3t

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JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

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WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19-6m

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PUBLICATIONS.

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[From The Churchman, New York.]
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[From the New York Observer.]
We regard it as a most valuable contribution to our ecclesiastical literature. It is evidently the result of much careful study, and the fruit of extensive learning; and indicates a mind peculiarly fitted for historical labours.

Notices of the German Edition.

[From the Biblical Repertory and Princeton Review.]
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[From the Bibliotheca Sacra and American Bible Repository, for October, 1852, and for January, 1853.]
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[From the Edinburgh Review, for January, 1853.]
This book is one of the best compendiums extant, of church history. It is thoroughly Christian, its arrangement clear, its style lively and attractive, and it contains notices of the most recent German and other opinions on every question as it rises.

[From Dr. Bunsen's Hippolytus.]
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